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COLLECTION

of LETTERS, Rela-
tive to an

ESSAY

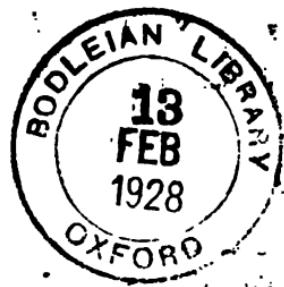
upon the *LORDS PRAYER*
which was printed, *Anno 1704.*
And now reprinted *Anno 1709.*
both by

*Sir Hugh Campbell of
Calder*

*Humanum est errare, labi, decipi:
Humanius nihil est, quam errantem revocare.*

The ESSAY it self is printed at the end
of the Collection.

*Edinburgb, Printed by Mr. Andrew Symson, by
the Authors express Order. Anno 1709.*



(*)
TO THE
**Queensmost
Excellent Ma-
jesty,**



A N N

By the Grace of God, QUEEN of
GREAT BRITAIN
FRANCE, and *IRELAND*, De-
fender of the Faith &c.

May it please your Majesty,
IT might be thought an unpardon-
able presumption and boldness in
me

(*)

me, to prefix your Majestyes Sacred Name, to this small *Collection of Letters*, since, so many of them, as are mine, I acknowledg, are but rude and unpolish'd, and all the Apology I can make, is, that Almighty God, having placed You upon the Throne of Your Fathers, and appointed Your Majesty, to be a Defender of the Faith, and a Nursing Mother, to the Churches within Your Dominions; and the subject of them, being our Blessed Lords Divine, most comprehensive and incomparable Form of Prayer, and what use should be made of it, in the Publick Worship of God. I hope it will not displease, that I publish those *Letters*, that past betwixt the Moderators, some other Ministers and me, anent it; that all good men may judge betwixt us. And if these few Sheets be so happy, as to

to be brought unto Your Majesties presence, and that You will please, to cast an eye upon them, I doubt not, but by the power and great privilege, where-with the Almighty GOD hath invested You, Your Majestie will, in Your great Wisdom, take such course in the affair, as our Saviour may be Honour-ed, by the right performance of the Publick Worship, according to his Com-mand to his Disciples and their Suc-cessors. *Luke XI. 2. When ye Pray, say Our Father, &c.* Which I am sure Your Majestie's Subjects generally long for, and can displease no Christian. I hum-bly beg Your Majesties Pardon, for my presumption, and that God may long preserve Your Majestie to be a Nur-sing Mother to the Churches in Your Domini-ons, and a Defender of the Faith (I mean the true Reformed Pro-

(*)

cestant Religion) is, and shall be , the
Sincere hearts wish, and earnest prayer
of,

May it please your
Majestie,

Your Majesties truly
Loyall and obedient
Subject, and most
Faithfull and
Humble Servant

HUGH CAMPBELL
of Calder.

TO THE
 Christian Reader,
 Especially if a Presbyterian
 Minister.

ALL I have to say upon this occasion to you is, that I earnestly desire (if you read these following pages) that you may do it with that seriousness and attention, that is due to the subject, and with that same desire and design, for your own good in particular, and the general good of these of your Communion, with which they were written by

Your bumble servant

H. C. of Calder.

(4)

An INDEX of Letters contained in the Collection.

| | Page |
|--|------|
| <i>Sir Hugh Campbell of Calder's first Letter to the General Assembly, met at Edinburgh March 1705.</i> | 1 |
| <i>A Letter from Mr. William Carstares, one of the Ministers of Edinburgh, and Primar of the Colledge there.</i> | 6 |
| <i>Sir Hugh Campbells first Answer to Mr. Carstares.</i> | 8 |
| <i>Mr. Carstares second Letter.</i> | 15 |
| <i>Sir Hugh Campbells Reply to Mr. Carstares second Letter.</i> | 19 |
| <i>Sir Hugh Campbells Letter to Mr. George Meldrum.</i> | 24 |
| <i>Mr. Meldrums Reply.</i> | 27 |
| <i>Sir Hugh Campbells Answer.</i> | 29 |
| <i>Sir Hugh Campbells Letter to the Assembly 1706.</i> | 31 |
| <i>Sir Hugh Campbells second Letter to Mr. Carstares.</i> | 35 |
| <i>Mr. Carstares Answer.</i> | 37 |
| <i>Sir Hugh Campbells Letter to Mr. Meldrum, to which no Answer.</i> | 38 |
| <i>Sir Hugh Campbells Letter to Mr. William Wishart, Moderator to the Assembly 1706.</i> | 40 |

| | Page |
|--|------|
| Mr. Wisharts Reply to the said Letter. | 45 |
| Sir Hugh Campbells second Letter to Mr. Wishart. | 48 |
| Sir Hugh Campbells third Letter to Mr. Carstares. | 50 |
| Sir Hugh Campbells Letter to the General Assembly 1707, to which no Answer was given. | 66 |
| Sir Hugh Campbells fourth Letter to Mr. Carstares, to which no answer. | 68 |
| The Tenor of the Generals Assemblys Act for recommending the observation of the Directory for publick worship. | 75 |
| Address the Parish of Ardorseir to the General Assembly 1707, to which no Answer. | 75 |
| Sir Hugh Campbells Letter to the United Presbyteries of Forres and Inverness. | 78 |
| The said Presbyteries Answer to the proceeding Letter. | 84 |
| The Parishioners of Ardorseir their Address to the foreaid Presbyteries. | 86 |
| Sir Hugh Campbells Letter to the said Presbyteries. | 87 |
| The Presbyteries Answer thereto. | 88 |
| General Letter Sir Hugh Campbell, against the use of the Lords prayer. | 89 |

| | Page |
|---|------|
| <i>Letter Sir Hugh Campbell to the united Presbyteries of Forres and Inverness.</i> | 122 |
| <i>The Presbyteries Reply thereto,</i> | 124 |
| <i>Sir Hugh Campbells Answer.</i> | 126 |
| <i>The Presbyteries Duply.</i> | 136 |
| <i>Sir Hugh Campbells Answer to the proceeding Letter, to which no answer.</i> | 139 |
| <i>Sir Hugh Campbells Letter to the General Assembly 1708.</i> | 154 |
| <i>Another Letter Sir Hugh Campbell to the said Assembly.</i> | 156 |
| <i>The Conclusion.</i> | 159 |

After which, followeth Sir Hugh Campbells *Essay on the Lords Prayer*, which was Printed Anno 1704, and Re-printed Anno 1709.

Sir Hugh Campbel of Calder's first Letter, to the very Reverend Moderator, and Remanent Members of the General Assembly of the Church of Scotland.

March 1705.

Very Reverend,

If the very Reverend General Assembly, do me the Honour, to peruse my inclosed *Essay* upon our Blessed LORDS Prayer, (which I doubt not) they will find, that my design in Writing it, was neither Vanity, Pride, Interest or design to reflect upon Presbyterians. I am fully convinced and do believe, that *Presbyteries* are of *Divine Institution*, impowered to Ordain Ministers, and censure them, as well as others,

When I found Presbyterian Ministers
so much reflected on, for omitting the

À LORIS

LORDS Prayer, in publick Worship, I Studyed to find out Arguments, by which I could vindicat them ; and finding none, that could satisfy my self, far less convince others, my next business was, to convince Presbyterian Ministers by putting my thoughts, upon the Subject, in Writing; to be communicated, to such of them, as are in this Countrey, as I had occasion to meet with them. I soon perceived, to my great satisfaction, that all the actual Ministers, I spoke with (which were not a few) who are truly serious and Pious men, were unwilling, so much as to debate upon the Question ; but told me plainly, they thought it Lawful, to make use of the Lords Prayer in Publick, and that they rather would do so, than suffer any thing for omitting it. Had they said otherwise, 'tis like, the *Essay* had not been Printed : but since I found, there was no danger of creating any trouble, but that it was morally certain, that your obeying our Saviours command, would be a great advantage, and further the progress of the Gospel, I complied with the earnest desires, of a great many, for making it publick.

Although a great deal more might be said, I shall not add one word, to what is contained in it, only tell you, as I hope,

hope, our Lord and Saviour is present among you, by his Spirit, so I shall suppose, that if he should appear in the midst of you, not as he did upon the Mount, in his Transfiguration, (for that's more than, I think, you could bear, so long as you are in the body) but as he appear'd to his Disciples, after his Resurrection, and should speak to you with an audible Voice, in the same words he spoke to them, before his Death, *When you Pray, say: Our Father, &c.* you could not suspect a Delusion, when that Voice, shou'd say nothing to you, but what our Saviour himself, said to his Disciples, and I suppose, you would obey it readily.

Now, sure it is, that when he speake plainly and positively, in his Gospel, Wheroft we have an account from inspired Authors, 'tis more binding, seeing when he speaks so in his word, so that 'tis not possible, you can be deceived.

The Eyes of all *Scotland* are upon you, and all *England* will hear what you do in this matter, some wait for your halting and perhaps will be glad you neglect this occasion, of repairing the credit of the Government. And I am sure many Thousands, of your Friends will be sorrie, if you do not lay hold on it, and

and that, as well in *England*, as in *Scot-land*, and, which is most of all, I am afraid, your Lord and Master, our Blest-ed Saviour, will not be pleased.

I cannot think, that you will take Of-fence at the Observation, which is so obvious (tho it be none of mine) Viz. that he has testified, against the laying aside of the Prayer of his Composing, and Commanding, by suffering your Assem-blies to be entirely interrupted, for more than Fourty Years, . Add to all, if ever there was a time, that call'd for more Unity, amongst *Protestants*, the present time is, and so, I cannot but hope, that GOD will, and pray, that he may Direct you so, by his Spirit, that he may Unite you, with all *Protestants*, in that which you your selves acknowledge to be Law-ful. And after all, 'tis needless to add, so unconsiderable a thing, and I do not tell it to you, as that which deserves to have any influence; that your intro-ducing our Lords form of Prayer, into the Publick Worship, will be a matter of Rejoicing, to me, upon your account, beyond what I am able to express.

Therefore I hope it will not displease, that I earnestly again and again intreat the very Reverend General Assembly, that they

(5)

they may be pleased, to state the question, anent our Lords Prayer, whether it should be reintroduced into the publick worship, or excluded, and give it a Vote, and ordain, the excluders Names to be marked. Then, I do not believe, that any one man, whose Commission is truly from the Lord Jesus Christ, as well as from a Presbyterie of Ministers, will Vote for excluding that incomparable Form of Prayer, composed and commanded so plainly, by him, whose Commission he carries, but that all of you, will be very desirous, it should be reintroduced: And so our Saviour shall be Honour'd by your Obedience; All good people satisfied with the Publick Worship, in which they are to joyn, and their mouths stopt who are ready to reflect on Presbyterie and Presbyterians, for omitting the LORDS Prayer, in their Publick Worship.

I shall conclude, when I have assured you, as I do, that all I have said, or proposed either in my *Essay*, or in this Letter, is in great sincerity and all due deference, to the very Reverend *General Assembly*, whose favourable Answer, will be very acceptable, to many Thousands, and can displease no Christian;

(6)

is earnestly intreated, waited for and Expected by,

Reverend Sir,

Yours and the very Reverend General Assembly's most affectionate and Humble Servant.

H. C. of Calder.

This Letter was suppress'd, so that the Assembly made no answer to it, but Mr. Carstairs, who had been Moderator, more than a Month after the Assembly rose, Wrote the following Letter, to the Laird of Calder.

To the Honourable Sir Hugh Campbell of Calder.

Honourable Sir,

Nothing but a crowd of business would have caused me, to make so late an acknowledgement, of the Honour you were pleased to do me, in presenting me, with your Treatise; I shall not trouble you, Sir, in presenting to give my thoughts, of the design and scope of it; the things, in which we agree, as to the chief Subject of it, do, in my humble opinion, bring what we differ in, within so small a Compass,

as

as I persuade my self, Sir, that you do not think, that either it should cool our Love to one another, or binder our Communion, in Divine Worship. We all Heartily acknowledg'd, that it is an excellent and incomparable Pattern, and we bless our Redeemer, the great Apostle and High Priest of our Profession, that he bath left it on record, in his Scriptures, for our Instruction and conduct, in the great duty of Prayer. And we hope, we desire and endeavour, to improve it for these ends, and we have not the least doubt, but that it may be Lawfully used, in the very terms, in which it is express'd. But that we are obliged, by a Divine Command, in all publick Prayers, to use the very words and Syllables, of that Holy Pattern, and that successively too, without the intermixing, such Pious Paraphrases upon the several parts of it, as, Sir, your self gives in your Book, is that, which I confess, I have not yet seen a cogent reason, to persuade my belief of it.

And this is all, Sir, that I shall take the liberty, either now, or hereafter, to trouble you with, upon this head.

I think it also my Duty, Honourable Sir, to let you know, that I received two Letters, from you, Directed for the Moderator,

for of the late Assembly; The first, by your Treatise inclosed, and I did, in wch you recommended, in that matter, all th in my Circumstances, I judged was prop for me to do; and I doubt not, Sir, b you have heard, that this last Assemb has recommended, to all the Ministers this Church, to have a particular reso to the Directory for Worship, in all the Holy Administrations.

The other Letter, anent the Parish Ardorfeir, was read in the Assembly; a was referred to the Commission, where S you shall have all the Assistance, in wh you desire, that is in the power of,

Honoured Sir,

Your most Faithful and m
Humble Servant,

W. Carstai

Sir Hugh Campbel of Calder's Reply,
Mr. Carstares foregoing Letter.

Reverend Sir,

YOUR Letter, of the Date the 1
of May, lies before me. In
first Paragraph thereof, your Piety, P
dence, Charity and Moderation, qu
ties well becoming a Minister of the

pel) are very legible. It is address'd to me, in a Stile, so neat, exactly civil and obliging, that it is easie to see, you have well improv'd the occasions you have had, for so long a time, of conversing with many great and many good men: And that you express a respect for my self, beyond what I pretend to merit, for which, nevertheless, I return you Hearty Thanks. I am very well pleas'd, that you intend to write no more upon the subject of my small *Essay*, concluding, that you are not displeased with it, otherwise, you would have done me the favour, as to let me know what it was, that did not please; And if you had convinced me of an error, I should have been so far from being obstinat, that I would have retracted it very readily.

In the second part of your Letter, you tell me that you received my two Letters, Directed to the Moderator of the General Assembly, but do not tell me, that your self was Moderator, as you was: nor do you Write or Subscribe, in the Name of the Assembly, or as having order from them. You tell me that my Letter anent the Parish of *Ardorseir*, was read in open Assembly, and referred to the *Commission*, and are pleased to pro-

mise your assistance in that affair. I doubt not but the Reverend Commission will think fit, to disjoin the Parish of *Ardorseir*, from the Diocess of *Ross*, for the good of the Minister and People, tho' there be but one reason for doing so, viz. That there is a broad, troublesome Ferrie betwixt *Ardorseir* and *Ross*, which often hinders the Minister, from waiting on Presbyteries, and as often stops him, on *Ross* side, that he cannot return, to his Parish, and perform the publick duties of his calling, as a Minister, amongst them, on the Lords Day.

My other Letter was of much more importance, of which you give me no account at all, but that you received it; but you take no notice, in yours, that our Blessed Lords Prayer was the subject of either, tho' it was of both, and that my design of Writing of them, was to have it reintroduced into the publick worship. All you say, is, that you did, in what I recommended, in that matter (without expressing what it was) all, that in your Circumstances, you judged, was proper for you to do.

Now, Sir, I am informed and assured, that neither my Book or Letter, were pre-

presented to, nor seen nor heard tell of, in the Assembly, as I design'd and expected they would have been : And, I cannot think, upon what account, nor do you tell me by whose advice, you suppress'd my Letter, anent so important an affair, that concerns all the Churches of Scotland.

I know very well, that before the year 1689, The Kings Commissioner and Lords of the Articles, suffered no business, to come in to the Parliament, but such as they were pleased with. I know likeways, that some of the Bishops, in their Judicatures and Conventions, pretending a Negative Vote, did the like, and that but very rarely; but do not find, that the Moderator, of any General Assembly since the Reformation, ever pretended to a Negative Vote, far less, acted as having it. And therefore, Reverend Sir, I apprehend, that something in my Letter, has displeased (tho I know not what it can be) and that out of favour to me, you kept up my Letter ; and if it be so, I intreat you to let me know what was in it, that could give offence, and I will take your doing so, as an obliging favour, for which, I shall retain a grateful remembrance. Your excellent Father

Father, with whom I was particularly acquainted, I am sure would have used all the friendly freedom with me, and I expect and intreat you may do the like, by this bearer, which if you do not, I doubt not, but a Friend of mine, who has a Copy of my Letter, and to whom I am obliged to send the Answers, I should receive, will cause Print them both. You may believe me, that I do not desire to trouble the Pres. any more upon that subject; and if my Letter had been read in the Assembly, and the Question about our Lords Prayer had been put to the Vote, *Introduce or Exclude*, I should never have said or Written, one word upon the subject, tho they had made an Act to *Exclude* it: Although I would have been very sorry for it, and so would all that I know, who are Friends to the Government; and such as are not (and they only) would be glad to hear that such an Act had pass'd.

Reverend Sir, I take notice, that you tell me, and so do's Mr. Meldrum, that the late Assembly has recommended the Directory, and if their design in doing so, be to Introduce the Lords Prayer gradually, as Mr. Meldrum says, and adds that some already make use of it, in my humbl

humble opinion, it had been more for the honour of our Saviour and credit of the Assembly to have recommended the Lords Prayer *expressly*, as the Assembly of Divines at *Westmister* did, in the year 1645 in their Directory, which the Scots General Assembly received with great Joy, and Required, Decerned and Ordained it to be carefully and uniformly observed, by all the Ministers, within this Kingdom, &c. You will find it amongst the Printed Acts of the General Assembly 1645 Page 256.

I intreat you, now, Consider, that your self and all men acknowledge, the use of the Lords Prayer in Publick worship to be Lawful ; We must believe, likewise, that you think it expedient, for I cannot suppose, that the Reverend Assembly would recommend any thing to the General practice, which they thought not to be so. And to be Lawful and expedient, is not ore *Iota* less or more, than to say, it is *necessary* : For our Saviour, speaking to his Disciples of what he was necessarily to suffer, and to do, for the Salvation of Mankind, to take of the grief, which had filled their hearts, for leaving them, says, *expedit uobis* which *Montanus* renders, *Expedit uobis* : And the

the *English* Dictionary Writers tell us, that the word *Expedient*, is all one with *Necessary*. And so, since then *Montanus* his Exposition of the *Greek Testament* is generally received, and that we must allow, that the *English* Dictionary Writers understand their *vn Language*; 'Tis evident that the Assembly judged the use of the *Lords Prayer* to be *necessary*. And I leave it to your self, to judge if it had not been better, that the Assembly had introduced the *Lords Prayer*, *expressly*, than under the cover of a *Directory*; as if it were not fit, to be seen by it self. And I must tell you, that a *Prayer* after *Sermon*, made exactly according to the *Directory*, will be lame and defective to a great degree, as wanting a *Petition for forgivennes of Sins*, except the *Sins of our Holy things*, nor does it give any direction, for *Praying for our Enemies*, but the adding of the *Lords Prayer*, according to the *Directory*, abundantly supplies those defects.

But I shall not enlarge, only tell you, that you are in the Right, in believing that it is my opinion, that the things wherein we differ ought not to cool our *love to one another*, or hinder our *Communion in Divine Worship*; And I hope,

it is your opinion, that all Christians, who agree in Fundamentals, should live in Charity one with another, notwithstanding of the difference, ahdent Forms and not Forms of Government or Publick Worship, to which nothing I know, can contribut more, than the Publick use of the Lords Prayer. Nor do I think, that your own Private Judgement, is against the Publick use of it, which makes me Subscribe my self,

R. S.

Your truly Affectionat Friend
and Servant.

H. C. of Calder.

Mr. Cartares Second Letter to Sir Hugh
Campbel. June 30. 1705.

Honourable Sir,

Having just now, had the Honour of your Obliging Letter, I thought it my duty, to lose no time, in returning my bumble acknowledgement, of so great a favour, which is the more valued, by me, that by the kind and undisguised plainness you use, in telling me, what you judge amiss in my management, with regard to the Letter that you addressed to the Ma-

deator of the Assembly, in which was inclosed your Treatise, about the Lords Prayer. I have an opportunity of preventing, as I hope, your having any such thoughts of me, as I should be sorry, a person of your Honour, Sense and good affection to the Peace of our Church, should be impressed with. And therefore, Honourable Sir, I should, without presuming to give you the trouble of a long Letter, lay before you, in a few words what I humbly conceive, is proper for me, to say upon the subject of yours, to me.

I'm indeed, Hononorable Sir, sorry that I should be under any mistake with you, because of my not having according to your desire laid before the Assembly your Letter and Treatise about that excellent Prayer of our Blessed Saviours ; but all I shall say is, that (as I wrote to you before) I said in that matter, all that I judged was proper for me, in the Circumstances that I was in, to do ; so I flatter my self, with the thoughts, that you cannot be much displeased, with my having said no more upon the subject : Nay, I am so Vain as to think, that the Honourable Sir Hugh Campbel, had he been in my Post, would have given no other answer, than what I did. For really Sir, the matter in de-

debate, is brought to so small a point, according to my thoughts, which I did take the freedom to Communicate to you in my First Letter, I did my self the Honour to Write to you, that I am resolved, never to be the cause, nor willingly, so much as the occasion, of its being made a Subject of Controversie: And I hope, Sir, that you having already done, what you conceived, was your duty in this affair, will not judge it necessary, to insist further upon it. But, Sir, if you shall be of another mind, as to this, than I am, yet I shall not break these measures of Honour, Love and Esteem, that I ought to observe, with a Person of your Character and Worth.

What you Observe, Sir, concerning the Lords of the Articles, and the Negative Vote of the late Bishops: as I cannot persuade my self, that you are serious, in making the reflection, from my not laying your Letter before the Assembly; so, I cannot look upon my self, as much concerned in it. But, Sir, if any thing was amiss, in my conduct in that matter, I beg that you would impute it either to my Ignorance of Forms of Procedure, in Ecclesiastical Judicatures, having been a great Stranger in my Country for many years, or to any thing els, rather than to, either

want of respect to you, or any Inclination in me, to act the part of Diotrephes. For I assure you, Sir, I am so much in Love, with our present settlement, as to Church and State, which through the great goodness of our Sovereign GOD, by the happy Revolution, we are possessed of, that I hope, I shall always abhor an Arbitrary power in the one, as well as in the other, a Lordly encroaching Dominion.

I shall not presume to trouble you, Sir, with any Remarks upon your Criticism upon the Word Expedient; for I have not much considered the import of it, with respect to Necessary; But the Holy Apostle Paul directs me, in pondering it with respect to Lawful: But, Sir, I am afraid, I have wearied you with a tedious Letter, and therefore praying, that you and yours, may be under the Divine care and conduct, I shall break off, with taking the liberty to subscribe my self, with all respect,

Honoured Sir,

Your most Faithful and most
Humble Servant.

W. Carstairs

Sir

*Sir Hugh Campbell of Calder's Reply, to
the abovevwritten Letter, as followvs.*

Reverend Sir,

YOUR Second Letter dated June 30th 1705, Confirms me, in the good opinion which I did and do, (and all who do you right must) entertain of you. Were it not so, you should not get the trouble of any more of my Writings, unless it were at Second Hands.

I take notice, that you own the Lords Prayer to be an excellent Prayer, of our Blessed Saviours Composing, as indeed it is, and that you are so resolved, never to be the cause nor willingly the occasion, of its being made a subject of Controversie. And you are certainly in the right. All good men, and I believe every man in the Assembly, would have been so far in your opinion, as not to have controveterd or debated against the introducing of it into the Publick Worship of this Church.

R: S: I am far from having an ill impression of you, but had you told me, by whose advise it was, that you kept my Letter and small Essay, from being read in the Assembly, I would have told them
more

more of my mind, and oblige them, to give an account of their action, and the reason of it, to the Higher Powers, that is, the Queen and Parliament, and next *General Assembly* : And truly, Reverend Sir, I cannot but wonder, how a Man of your parts, and qualities, suffered your self, to be imposed upon, by a few (if I be not mistaken) weak men, who should, if they had any Scruple, rather desire, to have their Scruples resolved, by the *Assembly*, than to assume the power of the whole *Assembly*; by suppressing or rejecting (which is all one) my Book and Letters; and their doing so, I must say, was their *assuming a negative Vote, with a Witness*, and a great presumption, with regard to the Authority of the *Assembly* and the many thousands of the Parishioners, within this Kingdom, who were concerned and earnestly wished and expected a favourable Answer. Nor can I, or any else, think that my self was fairly dealt with : Who can expect to be heard before an *Assembly*, when the door is shut against a Gentleman, and I hope a Christian (tho a weak one) so as not to be allowed a hearing, when he was to *plead our Saviours cause, agreeable to all*

all the Protestant Churches in the World? and, I am bold to say, it is the desire of nine parts of ten, of such as are Baptized into the Faith of *Jesus Christ* within this Kingdom.

Reverend Sir, My saying, that to be *Lawful* and *Expedient*, is the same with *Necessary*, was no Criticism, for I know not how to explain the Word *Necessary*, otherways, than by saying 'tis *Lawful* and *Expedient*: nor do I know any Word, any one Word that can comprehend *Lawful* and *Expedient*, but the Word *Necessary*: and this I told you in my last, is the same sense in which our Saviour takes the Word *Expedient*; a thing cannot be *Expedient*, if it be not *Lawful*; and if it be *Lawful* and *Expedient*, 'tis certainly *Necessary*, and must be done, if some *medium impedimentum*, do not make it impossible.

You needed no Apology, for the length of your Letter: I would have been well pleased, if it had not been too much trouble to you, if you had told me your thoughts of every Paragraph and Sentence of my *Essay* and *Letter*, not doubting, but I might be instructed by your so doing; yet I am sure enough, whatever error might be found in my method of Ex-

Expression, you should find no Heresie expressed or proposed in them, nor any thing said, with designe to give offence. And you may believe me, All my design with respect to the Government is, what I said, in the second Prge of my *Appendix to the Essay, Line 17.*

And now I am to ask you a Favour, which I hope you will grant, which is, that you will please to write to Mr. *Robert Baillie Minister at Inverness,* and let him know, if you think you can do it with truth, that making use of the Lords Prayer in publick Worship (as all the Christian Churches in the World did before the year 1649, and do yet, except some of our Presbyterians in *Scotland*) will give no offence to your self nor any that you know there ; which will not only be a favour, done to me, but a service done to our Saviour and his Church, and prevent a deal of noise which the business is like to make next *Assembly*, and unite Presbyterians, who now are divided in four parties, with respect to the Lords Prayer ; Some concluding their publick Prayers with it, others choosing to say no more but it self, when they use it ; some say it with a Paraphrase on every Sentence, and some make no use at all of it, in *tertius.*

And

And so, Reverend Sir, I expect you will comply this far with me, and send your Letter open under my Cover, or send me a Copy of it: And I believe all the Ministers in this Countrey will comply with it. Then shall I readily comply with your desire, by not insisting.

And now, Sir, I shall conclude with assuring you, that I have a heart ful charged, with Love and esteem for you, as due to your Character, and for your works sake; And I hope shall ever have the same, for all faithful Ministers of the Gospel, and so much the more for you, that you are the son of a Father, who was very dear to me, and whose name and Memory, will have a sweet favour, amongst these that fear GOD, in these Nations, for many Ages; And upon all accounts, without Complement or Ceremony, I am,

Reverend Sir,

Your truly Affectionate
Friend and Servant.

H. C. of Calder



ry, either as to them, or you. And if our Blessed Lords Prayer, be restored to its primitive use, which Christ appointed, I will look upon it, as men do upon a Swallow in Summer, as a presage of fair Weather, notwithstanding that the Skies look lowring, and that the Clouds big with Storm and Rain seem to hang over our head, which nothing but Prayers and Tears can prevent; and certainly, these cannot but be the more acceptable, when they are qualified with our Blessed Lords most perfect form, and all our other Prayers restricted and extended, to what is therein contained. And if they should (as I hope they will not) continue to think the publick use of it, not to be expedient, although they acknowledge it to be lawful. I pray God avert the evil consequences which is feared may follow. And that he himself, may give the Reverend General Assembly, and you, understanding in all things, and direct you, to do what is well pleasing and acceptable in his sight. Your Answer, with an account of the whole affair, will not only be acceptable, but very obliging, and is earnestly desired and expected by, *Reverend Sir,*

Your truly affectionate Friend
and Servant,

H. C. of Calder

Mr. George Meldrums Answer, to the
fore going Letter.

Edinburgh May 9th. 1705

Right Honourable,

I do by this assure you, I wish well to
you, and your Honourable Family.

I shall not trouble you with a long Apology, for not returning Answers to your two Letters before now; but your Servant having yesterday sought it from me, on the Street, I shall only say, that the first Letter being Printed before I saw it, some who are your Friends, thought not the method so obliging. And as for the second, I sometimes thought, if the Primer who was Moderator, did answer (as I expected he would) it might excuse my not giving you any trouble with mine. Sometimes after, one whom I knew not, did present me, as from you, a Gilded Copy of your Essay; to whom I told it was a needless complement, a year after it was Printed. Or I had bought one of them, yet lest it should be thought uncivility to refuse it, I did receive it and desired him to present my Service to you.

I shall say nothing, concerning the Essay, but that I am perswaded, of the Lawfulness of what you plead for, yet your Arguings, do not convince me, that

that it is a necessary duty, as oft as we
Pray, to repeat these formal words.

It was not thought fit, to toss any de-
bate about it publickly; there was never
any Act prohibiting the use of it; some use
it, and perhaps in some time, it may be
more frequent, as the forbearance was
gradual. I wish we may have all more
Spiritual understanding and due esteem,
of that blessed and perfect Patern of
Prayer of our Lords.

I had a Letter from the Lady Meldrum,
about Mr. Calder, now your Minister;
And tho' the Presbyteries conduct in that
affair, was blamed in that matter, yet I
endeavour'd the preventing, the bringing
of it in publick, in order to that, to
mollifie the Earl of Southerland, for whose
sad loss of late I am heartily sorry. I
knew not how to direct my Letter to the
Lady Meldrum, and I hope you will give
her account of this, and make my apology.

I commend you and your Honourable Fa-
mily, to the Grace of GOD and Subscrib
that, I am,

Sir

Your Servant in the Lord
Geo. Meldrum.

P. S.

Sir, I doubt not, but ere now, you have
heard

heard how the late Assembly did of you
recommend the Directory for Worship.

Sir Hugh Campbell of Calder Replyed to
the immediatly abovewritten Letter, as
followeth. To which no answer was ge-
ven.

Reverend Sir,

Yours of the 9th of May last, in An-
swer to mine, of the 19th of March
came to my hands, but is not such as I
expected, nor as the subject of my Letter,
viz. Our Blessed Lords Prayer, deserved;
you tell me and assure me that you will
well to me and my Family, for which I
return you my hearty thanks. I can
not approve your looking upon our Lords
Prayer as *Formal Words*, which is a ver-
ry improper expression. I take notice
that you are perswaded of the Lawful-
ness of what I plead for, that is that you
should make use of the Lords Prayer,
and teach and perswade others to do so.
You tell me, that it was not thought fit
to toss any debate about it publickly;
& I think so too, and you ought so much
the more to have proposed it publickly,
since you assure, no man could or would,
and I will add, no good Christian would,
dare

dark plead against it. You tell me ' that the Assembly did of new recommend the *Directory for Worship*, and some were beginning to make use of the Lords Prayer, ' and that perhaps in some time it may be more frequent, as the forbearance was gradual, And who sees not the weakness of this humane Policy? which I would expose sufficiently, but I spare you, not doubting but you have thee root of the matter ; nor shall I take notice of the rest of your Letter, only tell you, that I am truly sorry, to see such a paper, under the hand of so good, and (once) so great a man. And so, Sir, as you assure so I assure you, I wish you heartily well; and that God may be with you and enable you, to acquit your self on all occasions, as becomes your Place and Calling, your Office and Employment : and I shall be glad to hear, that you have begun to make use of the Lords Prayer, in Publick Worship. That Perfect Form can never lose its value, nor are you less obliged to use it now, than you were, when it was your constant practice. There needs no more be said upon the occasion, but that I am, very sincerely,
Reverend Sir,

Your truly affectionate friend
and Servant. H. C. of Calder.

See Hugh Campbell of Calder's Letter to
the General Assembly, Anno 1706.
to which no answer is given.

Very Reverend;

Although my last Letter to the last
General Assembly and my small *Essay*
upon our blessed Lords Prayer, were
not presented, yet the Reverend Mr. *William
Hume Corstorphine*, who was Moderator, to
whom they were delivered, made an ob-
liging Apology for not presenting them,
and told me, that the *Assembly* had re-
commended the *Directory*. The Re-
verend Mr. *Meldrum* told me likewise the
same, and adds 'that severals, were begin-
ning to make use of the Lords Prayer, in
'Publick Worship, and so put me in hopes
(to use his own words) 'that it might
'be more frequent, as the forbearance was
'Gradual ; whosupon after exchanging
some Letters with them, I laid aside all
thoughts of Writing any more upon the
subject. But there is a Book come to my
hand, lately emitted, by an Author who
has not thought fit to set his name to it,
which he calls a *Cosmistical Essay* upon
the Lords Prayer, to which he adds an
Appendix of a Letter, to a Friend, pre-
reaching

tending at his Friends desire, to answer what Monsieur D' *Espan* and my self had written.

I have not met with one man who approves his *Appendix*, but upon the Contrary even our Presbyterians disapprove and disown it; yet I would not have spared the little pains, it would have cost me to expose it (which I may happen to do hereafter, if I see cause) but at this time, I judged it would be no good service done to the Government to Reprint his *Appendix*, by it self, and my Answers to it, which would be bought up by such as are no friends to the Government, and might be improved, much to the prejudice of it.

You will see by my *Essay* and *Letter*, Directed with it to the last *Assembly*, which is in the Reverend Mr. *Carterets* hands, how earnestlie, and yet with what Reverence and deference I addressed them, and that I was very far from any design, which might do prejudice to the Government. I shall not say any thing of the *Appendix* it self at present, for in truth it is not easie (in my opinion) to find words that would be *Satyre* enough upon it, and yet speak with the Decency becoming an Address to so great a Meeting of

Gospel

Gospel Ministers. And therefore, as the Author of the Appendix abovementioned, has referred the answering of the Appendix of my *Essay*, to the General Assembly so do I likeways in the first place refer the answering of this to you.

And now I beg leave, to intreat you, to call for my *Essay* from Mr. *Carstares* or Mr. *Meldrum*, (for both of them have it) and for my Letter to the last *Assembly*, and if you please call for my particular Letters to themselves, upon the subject, consider and compare them with the *Appendix to the Casuistical Essay*, & decide the Controversie; betwixt the Casuist & all the Protestant Churches in the World, as well as me, which is now stated in Print before you. The doing so, as I think, is your proper work, the matter cannot be suppressed now, nor do I doubt, but ye will make a present end of the Controversie; which the Casuist has stated, which may be easily done, by writing to the several Presbyteries, and saying no more to them, but as our Saviour said to the Best Presbyterie or Synod or Assembly of Gospel Ministers, that ever was or can be expected shall be; *When ye pray say our Father, &c.* And so I pray Almighty God direct you and assist you by his Spirit and

Grace, to proceed in this affair, that ye may not disoblige the greatest and far-greatest part of your Parishioners in this Kingdom, discourage a great many of your Brethren Presbyterian Ministers, who now conclude their Prayers with our Sa-viours most comprehensive and perfect Form; And may not give great offence to the Protestant Churches in *England*, and all Christendome besides. I am fully per-swaded that ye have not done any thing since your settlement, so acceptable to the Queens Majestic, or that had so direct a tendency to settle your Government or e-stablish the same. You are already di-vided about it, and will be (in my opinion) the longer, the more, so. And ye know, division has ever been, and will ever be, fatal to any Government in Church or State, and 'tis all one whether the subject matter of Divisions, be great or small. Ye will all acknowledge that in this case, 'tis greater and far greater than that of *Pasch* or *Easter*, which made so great a rent in the Church

And now I crave Pardon for the trouble I have given you, if ye do (tho I hope ye do not) think it a trouble, and car-

nestly

nestly intreat, expect and wait for, your favourable answer, I remain,

Very Reverend,

Your truly Affectionat Friend
and Humble Servant,

H. C. of Calder

Sir Hugh Campbell of Calder's second Letter, to Mr. William Carstares Minister of the Gospel at Edinburgh, and Primar of the Colledge there.

Reverend Sir,

Although you have not comply'd with the desire of my last, which, I believe, would have had a very good effect, yet, I have hitherto comply'd with the desire of yours, and would have done so still, because I have an account, that a great many Presbyterian Ministers, conclude their Prayers in Publick without our Blessed Lords perfect Form of Prayer, as was done in all the Churches of the World till the year 1649. But there is a Book come to my hand, lately, Entituled *A Casuistical Essay on the Lord's Prayer*, by a nameless Author: in the Appendix to which he pretends to answer Monsieur D' Espagn and me; I doubt not, but you have seen and

are displeased with it, as all good men, whom I have discoursed upon the subject, are.

And therefore, *Reverend Sir*, I intreat you take the pains to read over my small *Essay*, and his *Appendix*, and let me know your thoughts of it, after you have compared them, as I have done. I am confident, the approaching *General Assembly* will take notice of, and put a mark of their displeasure upon it, and by their Act ordain the publick Prayers of the Church to be concluded with our Blessed Lords perfect Form: and I make not the least doubt of your Concurrence, for getting such an Act past. And my expectation of it, is what hinders my exposing this *Casuist's Appendix*, by which, he has not so much as taken off one Reason, shaken one Argument, nor given a satisfying Answer to any one question proposed by Monsieur *L'Esq; agn* or my self.

I Consider, it would be no good service done to the Government, to Re-print this *Appendix* by it self, and my Answer to it: because it would cost but a little Money, and would be bought up readily, by such as are no friends to the Government, and improved to the prejudice of it; and therefore incline not to answer it in hast, nor ever

ver to trouble the World anent it, if your Answer be such (which I expect immediatly) and the Assemblies procedure upon it be such as is wished and hoped for by,

Reverend Sir,

Your truly Affectionat Friend
and Servant,

H. C. of Calder.

*Mr. Carstares Answer to the preceeding
Letter. Edinb. March 13. 1766.*

Honourable Sir,

I could not let this Bearer go without acknowledging the Honour of your Obedging Letter, and as already I have acquainted you with my aversion from all Controversies upon that subject you write of; So I must acknowledge, that I have not read any book lately published upon it. And I have already had such proofs of your kindness, that I persuade my self, you will not urge me, to interpose my opinion in any Debate upon that head.

The Holy Sacrament of the Lords Supper being to be Administred in this place, next Lords day, and important work being upon my hand upon this account, I hope, Sir, it

will excuse my easing of you of the trou
of a longer Letter upon this occasion. As
I hope, you will pardon, what confusion is
these few lines, to,

Honourable Sir,

Your most Faithful and most
affectionate servant.

W. Carsta

*Sir Hugh Campbell of Calder's Letter to
George Meldrum at the sitting of
Assembly 1706. To which no answer is
given.*

Very Reverend,

IT was truly surprising to me, to find
by your last, that you took some
fence at what I intended for your Honour
I mean, my Printing my Address to you
in the end of my *Essay* before you had se
it: And I was no less surprised, to find
by yours, that you had not moved a
thing anent the concluding the public
worship with our blessed Lord's Form
Prayer, in the Assembly: yet I find as you
told me, that as some had begun then
use it, so it is become more frequent, which
inclin'd me to give you no more trouble
about it: But the Appendix of a Book Entitul

tituled a *Casuistical Essay upon the Lords Prayer*, which came lately to my hands, calls me, to draw the Pen again, which I might have done before this time, and might have been done by others, if I had not hindered; but I considered, it would be no good service done to the present Government, to answer it, and so make it more publick, since 'tis like the Author is a Presbyterian Minister. Such as are not friends to the Government would be ready to charge the faults of the Author, upon all of the Presbyterian Communion. And therefore I do again intreat you to read over my small *Essay* with that Appendix written in answer to it; compare them together, and make it your busines to perwade the approaching Assembly to decide the Controversie; for it is certainly their work and yours, when a controversie arises in Doctrine or worship to determine it.

I shall not trouble my self or others, by answering him, till I see what notice the *General Assembly* will take of it, not doubting but they will disown and censure it as it deserves, and that it will prove an occasion of restoring our Blessed Lords Prayer the sooner to its primitive use, for which it was design'd: and I shall as little doubt of your concurrence and pleading ~~for~~ its being so.

Reverend Sir, I intreat you be pleased to favour me with an Answer, and let me know what you think I may expect from the Assembly, and what your self resolves to do anent it. I had rather, and it will be much more for the credit of the Government, that the *Appendix* to the *Casuistical Essay* should be censured by them, than answered by,

Reverend Sir.

Your truly Affectiont friend and Servant.

H. C. of Calder.

Sir Hugh Campbell of Calder's Letter to Mr. William Wishart one of the Ministers of Scuth Leith, Moderator to the General Assembly 1706.

Reverend Sir,

The Veneration I owe to your Character, as a Minister of the Gospel, restrains and hinders me from writing to you in a very harsh Stile and bitter expression, which yet would be far contrary to my Humour: besides it is not fit that I should mingle a Passion, for any concern of mine, with my zeal for my Saviour and his cause; and therefore, I shall take little notice of the

the affront you was pleased to put upon my self, by suppressing my Letter to the late *General Assembly*, anent our Blessed Lords Prayer, and the Answer made to my *Essay*, by way of an *Appendix* to a Book called *A Casuistical Essay upon the Lords Prayer*.

My Letter was delivered to you, who was Moderator, in presence of the very *Reverend Assembly* by my Nephew Mr. *Collin Campbell of Bogbale* Advocate, which you suppressed: you may see by my silence all this while, that I have stifled my Resentment which I might justly have had upon this occasion. Give me leave therefore, to intreat you to let me know what reasons your self or your Advisers (if you had any) can give, for treating any Gentleman, as you have done me, as if I had written a *Lampoon*, or as if my Letter had contain'd some Scurrilous Prophane Buffonrie, or Jest, or any matter not fit for the consideration of so *Reverend an Assembly*. I am sure it was written in sincerity & in terms as full of respect, as my expression could reach.

But to pass over what concerns me, as that which I do not resent: what reason can you give for not suffering a Gentleman, pleading our Saviours Cause, to be heard in the *Assembly*? Had you that power by

verte of any Act of an *Assembly*? I believe not, for I have read & have them all beside me. In the Gospel or any Acts or writings of any or of all the Apostles, I find no War rand for a Moderator, nor nor for a ~~moderator~~ a good *President* or *Overseer*, his assum ing a Negative Vote, which you have done with a witness.

I declare seriously, I cannot after many and very many thoughts upon the subject conceive or think of, so much as a plausible pretence of reason, you could have for not suffering my Letter to be read in the *Assembly*: was you in Love with the *Appendix* as knowing it's Author, and yet affraide that the *General Assembly* would condemn the *Appendix* and censure the Author, as I am perswaded they would have done? Had you so tender a regard to the Author, that rather than he should be censured, you would suffer a Book that reflects so much upon all Christian Churches and pastors except some few Presbyterian Ministers in *Scotland*, and reflects so rudely upon our Saviour himself, that I have no scruple to tell you that I think it Blasphemous: I say, that you would suffer such a Book to be sold and spread abroad, without a mark of the *Assembly's* displeasure and detestation put upon it? If you do, you could not do

the Government a greater injury; 'Tis to be feared, in that case it may prove an Engine (as he calls concluding the Publick Wor-ship with the Lords Prayer) to overturn it. You know, as well as I, how loosely it fits, as being Established by Act of Parliament, and some parts of it which are lookt upon as Eſſential (tho they may be good in themſelves) without any warrant, that I can ſee from Scripture.

Reverend Sir, Consider that your not ſuffering my Letter to be read in the *Assembly*, was to hinder them from examining, enquiring into and determining a question and controverſie, and ſo material a part of worship which was Stated in Print before them. The deciding of Controversies in matters of Doctrine and worship, is a *General Assembly's* proper work, or I know not what it is. I do not find that ever any man, of whatever perſuasion, took upon them to hinder their doing ſo. 'Tis true, the Reverend and I believe the Godly Mr, William Carſtares did not present my Letter to the *Assembly* 1705, but wrote me an obliging Apology for his omission, and gave me reaſons for it, in which I acquieſced: and would have done ſtill if I had not ſeen the *Appendix* to the *Caſuſtical Eſſay*. But I confeſſ I was not able to read it, without a
more

more than ordinary concern, and representing it to the *General Assembly*, which I hindered, and I hope and wish that I may give you Repentance before you leave this World, for doing so : I shall conclude with intreating you, that you may be pleased, to give me a plain, positive and categorical Answer, and if you can give me a satisfying reason, why you did not prefer my Letter, and why our Blessed Lord's Perfect Form of Prayer should not be made use of for concluding *Publick Worship* ; I will thereby prevent any furder trouble from me on this Subject, either to a *General Assembly*, to you, or to my self. But you do not I will certainly, upon my bended knees, with the Holy Bible lying open before me, and the *Lords Prayer* viewed, complain of you to God and our viour, and pray that he may vindicate our own truth and the use of that incomparable Form of Prayer, which himself composed and commanded, to be made use of and the Churches and Ministers who obey his command anent it, and that he may buke the erring Conscience, whether yours or mine, and that it may rather feel Terrors in mercy, than not feel the Sins. And now perhaps you may think I have some warm Blood in me, and I must knowle

knowledge it is so, and a little fermented upon this occasion, but I bless God it is from my Zeal which I think I ought to express in our Saviours cause. But that you may see I have no prejudice against your self, upon the account of any injury done to me, I hereby embrace you with that love, and tender you that respect which is due to you, as a Minister of the Gospel, and as such Subscribe my self,

Reverend Sir,

*Your truly Loving Friend and
Servant.*

H. C. of Calder.

Mr: *William Wibart* replyeth to the imme-
diately preceeding Letter, as followeth.

Honourable Sir,

*T*HO I have deservedly a great regard to a person of your Honour and Worth, yet since I had the Honour of yours dated September 1706, my time hath been so much taken up, in attending the Reverend Commission, and the Committees thereof; and the great affairs under their consideration, at this juncture, have been so weighty upon me, that I persuaded my self, your own goodness will oblige you, to excuse my not giving your Honour a dutiful return till now: but be-

ing now some small respite from a throng of business, I would not lose the opportunity, of offering bumbly to your Honour some few thoughts by way of dutiful return to yours; which I shall endeavour to do, with all due respect, and intreat, they may meet with a favourable construction.

Honourable Sir, As it has been matter of no small trouble to me, that I should be so unhappy, as to be mistaken by a person of your Character, for not laying your Letter before the late Venerable Assembly, as if I had put an affront upon your Honour, and assumed to my self a Negative Vote in the Assembly; So it shall yield me very great satisfaction, if what I write, shall contribute, through your favourable acceptance, to the removal of such mistakes. I Bless the Lord as it is exceeding croſs to my temper to put an affront upon any Gentleman, and much more upon a person of your Honour, and worth; so I did never till now fall under such a mistake, with any person, and if any thing such had escaped me in my behaviour towards your Honour, I would very gladly embrace the opportunity of bumbly begging pardon. And, Sir, tho I have a very deep sense, of my utter unfitness to serve as Moderator in any General Assembly, yet a Negative Vote in any Church Judicatorie, is that

that which I detest and abhor, and the assuming any such thing to my self, in that venerable Assembly, had been an Act of unaccountable arrogance and presumption: And truly, Sir, I cannot but flatter my self, with this perswasion, that a Negative Vote is that which your Honour will judge a man of my principles, bath an utter aversion to. The plain Truth of the matter is this; Immediately after I had received your Honours Letter Directed to the Assembly I did communicate it to several Reverend and worthy Members, who having considered the contents thereof, were of the opinion, that the reading thereof in open Assembly, at least at that juncture, was inexpedient, and not like to attain to the great end of Edification, whereupon I judged my self bound to forbear the same.

Sir, If you shall think that I acted contrary to my Duty, in this matter, as I shall be heartily sorrie to ly under that mistake with your Honour, so I bumbly intreat you may not impute the same to any evil design.

Honourable, Sir I do purposely wave the Debate mentioned in yours, because, as I desire to follow the things that make for peace, so I perswade my self that your Honour, will always have a very tender regard to the peace of the Church, and that your self

will judge that there are many on both sides, to whom the Lord Jesus Christ and every thing that is his, are very dear and precious, and who are very tender of his Honour and Glory.

Having nothing furder to trouble your Honour with, save only, that I would reckon it my greatest honour, to have a share and interest in your favour and friendship, as my Father had before me. I pray the Lord may multiply his best Blessings upon your Honour and all yours; and do bumble presume to Subscribe my self,

Honourable Sir,

Your Honours most Humble and
most obedient Servant in the Lord.

Will. Wishart.

Sir Hugh Campbell of Calder's reply to the preceeding Letter, as follows.

Reverend Sir,

YOur Letter of the 28th of November, I have. Your Prologue & Epilogue are too long and unnecessary, yet I thank you, for the kindly respect you express for my self.

The reason you give, for not presenting my Letter to the late Assembly, does not sa-

tisfi

tisfie me: nor could it satisfie any reasonable man. All you say, is "That you advised "with some of the Reverend Brethren, who "thought it not expedient to have my Letter read in Publick at that juncture. Had you told me who your Advisers were, I would have addressed my self to them, and given you no more trouble, but you are my only ~~But~~ I am very unwilling to do any thing that may displease, and therefore am content to compone with you anent the affair: that is, since you must acknowledge it was an injury not to present my Letter, all the amends that I crave, is, that you will write to me by him who delivers this to you, and assure me that you will present my Letter, and get it read in the ensuing *Assembly*. I shall not insist any more with you for what is past. If you do not assure me of this, I will be just where I was, as to you when I wrote my last: besides I will cause Print my Letter to the *Assembly* 1706, and my last Letter to your self, in which I challenge you for not presenting it, together with your Letter in answer to it, and send Copies of them to *England*, and let *Scotland* and *England* judg betwixt us: and every member of the *Assembly* shall have Copies of them, delivered by a periode

of that Honour and quality, as I hope, will have the credit to get them read openly; and then my busines is at an end, let the answere be what it will ; but I have told you already how you may prevent this trouble, both to your self and me: and I expect you will comply with me. I am as much for Peace as any man living, but I am for truth likewise ; which is so necessary that without it, I mean truth, Peace is a Plague. I shall not insist, but expect your answer as I have said, which will oblige me to remain, &c.

Reverend Sir, &c. &c. &c.

Your truly Affectionat Friend
and Servant,

H. C. of Calder.

Sir Hugh Campbell's Letter to Mr. William Carstares, one of the Ministers of Edinburgh and Primar of the College there.

Reverend Sir,

HAD the Reverend Mr. Wisbant, Moderator to the Assembly 1656, presented my Letter, and caused read it openly, or promised (as I intreated in my last to himself) to procure a reading of it, in the

Assembly 1707 now at hand, I should never have given any *Assembly* more trouble a-
gent that affair, of which I wrote several
times to your self, and had your discreet,
pertinent and kind returns ; but he was so
far from consenting to me, that notwithstanding
of his Promise to my Nephew, he never gave me an account of my Letter
to the *Assembly* till after six moneths. I
challeng'd him roundly in a Letter to him-
self for not presenting it, and reasored the
matter a little with him, to which I had
no answer for two Moneths, and all the
reason he gives for not offering my Letter
to the *Assembly* : is "that some few of his
"Brethren whom he had advised, thought it
"not expedient. And I cannot but wonder
that a man of his Character, should give
such a reason under his hand, unless he
thought he were writing to a Fool or a
Child. Had he spit in a Gentleman's face,
or given him a Box on the Ear; his saying,
that some few Brethren had advised him
to do so, would not have excused him, e-
ven before the *Assembly* who would have
censured for afronting a Gentleman. - And
I assure you, I would not have been more
displeased, if he had served me so as I was,
for suppressing my Letter, that being a
personal Injury : but this, a doing wrong,

not to me only, but to the Reverend Assembly, and to all the Churches in Scotland, and many Presbyterian Ministers, and may happen to prove of the last consequence to the Government it self; such a practice being inconsistent, with any form of Government in Church or State, which is not Arbitrarie and in a single person, and most of all I look upon it as an encroachment upon our blessed Saviour, as head and King of his Church, and of all principalities and Powers; that he should hinder any man to Plead in the *Assembly* for the use of the Prayer which He composed and delivered to his Disciples, and consequently to their Successors, for the use of his Church, at their own request, with express Command, *When you pray &c.* I say, that he should, by any privat advice, take upon him (by suppressing my Letter) to keep the affair from being heard of, in the *Assembly* (think of it and call it what he will) it was upon the matter the most unaccountable way of assuming a Negative Vote.

Our Kings Commissioners never hindred any business from being considered and debated in the Committee of the Articles, but then, if he were not satisfied, claim'd a prerogative to stop any further procedure : But

But that method was so displeasing that at the *Revolution* it was quite laid aside. Now, all matters are first brought into the *Parliament*, and if there be cause, it is referred to a Committee to be prepared for the *Parliaments* furder consideration, to be determined by them.

Now, Sir, consider, whether it be according to Scripture or Reason, that a Moderator who is no infallible man, should by the advice of some few, whom he thinks fit to call for, who are as fallible as himself, hinder any affair from coming before the *Assembly* : Is not the *General Assembly* as absolute and free a Court in its own *Sphere*, as the *Parliament* ? Is not the deciding of a controversie anent a material part of Worship, the proper work of an *Assembly* and that *Quarto Modo* ? How came he then (not to say, How durst he) take upon him, as it were, to decide the question without suffering it to be stated before the *General Assembly* ? Is he wiser than they all ? How came he by suppressing my Letter to determine in favours of the *Casuistical Appendix*, which indeed I think is little or nothing short of Blasphemie ? Is not this an overturning of the Government ? Is not every Member of the *Assembly's* Vote, of as great weight as the Moderators ? or is the *Moderator*

derator an Arch-Bishop amongst them. None of these ever did more, for they advised always with some of their own choosing. *Where is now the Presbyterian Parity* which is so Essential to this form of Government, that take it away, the Government ceases to be Presbyterian, and is the highest flight of *Episcopacy*, under the masque of *Presbyterian Government*?

pudet has opprobria,

Et dici potuisse, & non potuisse refelli.

And so, Sir, I intreat you that you will perswade Mr. *Wibart* to undertake to present my Letter to the next *Assembly*, that they may determine the Controversie, not only betwixt the Learned *D' Espagne* and me, but betwixt the many Presbyterian Ministers in *Scotland*, who do conclude the publick Worship with the Lords Prayer And all the Christian Churches in the World, who make the same use of the Lords Prayer which I plead for: I say that they may determine the Controversie betwixt all these and the wretched and (think.) Blasphemous *Appendix*, and the more wretched *Author* of it. I am full perswaded, the very *Reverend Assembly* will have the same thoughts of it, I have, and if they should not, I will be very far from censuring that great *Assembly*, either b
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word or writ, or trouble any *Assembly* more
anent the affair, but I will insist, were it
to my Lifes end, till they determine the
question.

Reverend Sir, That which brings the
trouble of this Letter upon you, is, that
you may prevent my complaining to the
ensuing *Assembly* upon the Reverend Mr.
Wibart, of whom I hear very good things,
and for whose Father I had a particular e-
steem. I impute what he has done, to his
weakness, flowing from a too tender regard
for some, who think they have no need of
the Lords Prayer, to gather up their omis-
sions, and be supplemental to their own
coneeptions.

I hope Mr. *Wibart* will prevent any
more trouble to *Assemblies*, to himself, or
to me. And that you will the more easily,
prevail with him, that there is a Case fallen
out, and will be offered to the next *Assem-
bly*, which will necessarily and unavoidably
oblige them to determine the Question
anent the use of the Lords Prayer in Pub-
lick Worship. The case is this; there is a
Parish in this Countrey Vacant, which be-
longs to one Heritor, who, with all the
Parishioners, are resolved to call no Minis-
ter, nor to receive nor own one, to be
settled *pure deuotio*, but such an one as

will make no Scruple of concluding the publick Worship with our Blessed Lords most perfect Form of Prayer: this they have already presented to the Presbytery, and had a very discreet, but not positive answer; therefore resolve to Address the *Assembly* anent it, and believe that no Moderator will take upon him or offer to suppress that Address. Alace ! Sir, whether are we going ? what do men mean ? what is in the Lords Prayer that should breed any scruple anent the use of it ? Why do they thus requite the Lord ? Did the Son of GOD, the Second Person of the Glorious Trinity, who is equal with God, for a time leave his Glory, and that he might redeem mankind, take on the Nature of man, and live so many years upon this Earth and endure the contradiction of Sinners ? Was he persecuted and content to be so poor, that he had no hole to put his head in ? Did he Preach the Gospel of Peace and Salvation ? Did he work such Glorious Miracles, to move mankind to receive it ? Was he mocked, spitten upon, Crowned with Thorns, Scourged, condemned to the Cursed Death of the Cross ? Was he actually hanged upon a Tree, nailed to it, his Side pierced with a Spear and his precious Blood spilt upon the Ground, by which

which he payed a ransom for mankind, that he might redeem them from a vain conversation, that such who believe in him, might not perish, but have everlasting life? Did he leave his inspired Apostles, to publish his Gospel and instruct his and their own Disciples, Successors how to gather and to edifie his Church, and assure them that their Prayer put up to his Father in his name, should be acceptable; and not only so, but at their desire before his Death, taught them a most comprehensive and most perfect Form of Prayer, which they were to use importunately, when they prayed unto and Addressed their Heavenly Father? And after all this, will the *Casuist* (who is a poor empty Creature, when compared with the inspired Apostles, those men of God, who yet thought they stood in need of his teaching them, this form of Prayer) tell us that there is no need of such a Form, and Publick Prayers are better without it, and that the use that is made of it not only by the Church of *England* and all other Protestant Churches, but now by many Presbyterian Ministers in *Scotland*, who conclude the Publick Worship with that most comprehensive Form of Prayer, formed and delivered by the Lord Jesus Christ to his Church, the Lord the head and master of

it, Is but an idle Sham, Turns all our w^{or}ship into a lifeless, Sapless, Loathsome Form, and is an Engine of Hell to subvert the G^espel of Christ. These are the very words of his Appendix, Page 218 L. 7. and Page 320 Line 17. to the end. O Horrible, O Dreadful, Ungrateful impiety! May it not be called Impious Blasphemie? Is not this the forsaking the Fountain of Living Waters & hewing out Cisterns broken Cistrens that can hold no Water? to prefer our own weak & poor conceptions, tho with some Ordinary Assistance & common operation of the Spi-
rit to that incomparable, Divine, that all com-
prehensive Form of Prayer Composed by him
who is God as well as Man, and upon whose
alone account our Prayers whether in our
own or in his most comprehensive Incom-
parable Form of Words; can be accepted: Be
Astonished O Heavens &c. Jerem. 2. 12.

Reverend Sir, This Letter has swell'd,
and I have spun it out to a length far greater,
than I intended, when I begun, upon
which I shall make you no excuse, but that
the subject of it is so copious, that without
the help of Invention or Studying Argu-
ments, as most Writers for a Party do, it
self would furnish me with matter enough
to have made this Letter as long as
the appendix of which I complain'd. I could
find

find something in every Chapter of the *New Testament*, from which I could form an Argument as concluding, if not more, for what I plead, than the Asserters of any Form of Government Ecclesiastical or Civil, can propose; for somethings that are lookt upon as Essential: But I'le Abridge your trouble, being fully perswaded, that you know all and much more than I can tell you.

But I cannot omitt putting Mr. *Wibart* in mind, that he Sins against our Saviours Royal Law, of doing to others as we would that men should do to us; I desire to know how he would take it, if by the advice of Lawyers he shou'd give in a Petition to the Lords off Council or Colledge of Justice, that the President should by the Advice of one or two of these Lords suppress his Petition; I am perswaded he would not take it well, but would renew his Petition again and again, and use all Lawful means to have it read and get the Lords Answer upon it? I hope I will be allowed to do the like; and the rather, that the case in hand is proper for no other Court and president; whereas in any civil case, if the Court as well as the President thereof should Suppress and slight his Petition, he could have his recourse to the Supream Court, the

Parliament ; and I suppose the Parliament of Britain (meet when they will) will look upon themselves superior to the General Assembly : for I find the Parliament of England not only propos'd, but also gave Measures, and I might have said gave the Law to the Assembly of Divines at Westminster. And Oliver Cromwel gave one Law, to the General Assembly in Scotland, viz. that they should never meet again, which was punctually observed all his Life time, and was renewed by the Parliament 1661 and was exactly obeyed till the late Revolution.

I make choice of you, to assist me to persuade Mr. Wishart, not as looking upon you, as in the same Category with him, for your Letters and reasons were such, as I acquiesced in them : And at that time the *Casuists Appendix* was not Printed, but because GOD has endued you with so good Intellectuals which you have improved so much by reading of men and Books ; and that for a long time you had your conversation with so many great and good men, which, by the Blessing of God, has been the mean to furnish you with such strength of reason and Grace as hath placed you, upon the account of your knowledge and Experience (I speak it without flattery) in Ante-cul

endo amongst your Brethren. And you know very well, Sir, that you must give an account how you make use of the Grace and Gifts, he has bestowed upon you, for the honour of our Saviour, the Good of his Church, and the Credit of the Government of it.

Therefore, Sir, I intreat you, not only to perswade Mr. *Wishart* to present my Letter, but if he should decline it, to do me the Honour and Favour to do it for him. And I shall not desire you to open your mouth to speak one word for me, but let my *Essay* and *Letters* anent it speak for themselves.

The *Reverend Assembly* will certainly be willing to hear our Blessed Saviour speaking for himself, *Luke 11.* from the beginning to the 14 *Verse*: and do no only me, but the Church, the favour to give a plain Commentary upon the *Verse* immediately before the *Lords Prayer*, and the ten *Ver-
ses* next after, and set me right, if I be in a mistake; for I am positively of the opinion that all to the 14 *Verse*, is said in Answer to the Disciples Question *Lord teach us to Pray*, and that by the 5. 6. 7. and 8 *Ver-
ses*, our Saviour would have his Disci-
ples know, that they were to make use of
his Prayer with an importunate Faith, by
the

the 9 and 10 Verses tells them, that by it so made use of, they were to *ask and receive, seek and find, knock at Heavens Gate and have it opened*, and desires them to make that use of it, assuring them that they should receive, find, and it should be opened to them ; and in the 11 12 and 13, Verses puts them beyond all doubt that it should be so, by a comparison betwixt our *Earthly Parents* and our *Heavenly Father*, who is much more, that is, infinitely more ready to give good things to those who *ask and seek*, even to give his Holy Spirit, i. e., to give increase of the Graces of the Spirit, or growth in Grace, to those who ask with an importunate Faith, summing up their own imperfect Prayers, with that all comprehensive, incomparable, and most perfect Form of Prayer which he gave them with an express Command, *When you Pray, say, &c.* You know a great many of your brethren (as I have said) are in their opinion and practice for the use of the Lords Prayer, which I plead for, and if the *Casuist* be in the right (as I am sure he is not) they ought all to be censured not only depos'd, but Excommunicated: for no less censure is or can be adequate to the crime of making such a conclusion to their Prayers as an *Idle sham*, turns all the *Worship* into

a Lifeless Sapless, Loathsome Form and is an Engine of Hell, to subvert the Gospel of Christ, &c. But if the Casuist be in the wrong, as I am perswaded you think he is, then I doubt not but you will concurr to have the *Appendix* Condemned and the Author found out and censur'd.

Reverend, Sir, I told you in a former Letter that the Presbyterians in *Scotland* are divided into four (I might have said *Six*) parts anent the use of the *Lords Prayer*: Some conclude the Worship with it, as all did before the year 1649. Some make use of it with a short Paraphrase on every Petition. Some are for no other Prayer but it self, when they use it. Some for using it in the beginning or before Sermon. Some are for using some parts of it now, and other parts of it then, but few or none of these make use of the 5th Petition *interminis*, and the greatest Number make no use of it at all. This is truly scandalous, and cannot but be an hindrance to the progress of the *Gospel*: for many Stumble at the Divisions which are amongst you anent the *Lords Prayer*, *Where is the Unity which ought to be among Brethren?* *Where is the Uniformity contended for so much in King Charles I. his time*, with the Expence (I may say the loss) of so much Blood and Treasure.

Treasure, and which eventually brought that Pious King to end his Days upon the Fatal Block ? Where is that Oneness of mind, which the Apostle *Paul* does so much press upon the *Philippians* ch. 2. from the beginning to the 6. Verse. "If therefore there be any consolation in Christ, if any Comfort of Love, if any fellowship of the Spirit, it ar.y Bowels and Mercies. *Fullfi ye my Joy, ihat ye be like minded, having the same Love, being of one Accord of, one mind, &c.*

You are better acquainted with the Scriptures than I can pretend to, and know how to make the proper use of them at proper Seasons.

But were I amongst you, I would certainly put them in mind of the Apostle *Paul* farewell to the *Corinthians*, 2. Cor. ch. viii 11. Verse. *Finally brekken farewell, be perfect be of god comfort, be of one mind, live in Peace, and the God of Peace and love Jhesu be with you &c.* Here is a solemn promise of God's presence to your being of one mind and living in Peace. And *Philip.* 2. ch. 1 Verse, The Apostle tells you wherein you should be of one mind, *let this mind, be in you which was also in Christ Jesus,* which must be understood with respect to all that h

commanded to be believed & practised. And himself tells us *Luke 11. 2. Verse*, what his Mind is with respect to that incomparable Form of Prayer, which he delivered to his Disciples and their Successors for the use of his Church in these words, *When ye Pray, say our Father &c.*

Reverend Sir, I should think now I ought to make, and you might expect, a long Apologie from me, for this very long Letter; but I must tell you (if you'll pardon) I rather expect your thanks, for giving you occasion, and pressing you so earnestly, to serve our Lord Jesus Christ ; which that you may do seriously and successfully; and may be accepted of him, and received by him, with *well done good and Faithful Servant*, when you shall appear before him as your Judge: And that in the mean time he may be your Advocate, and that your Prayers may be such, so much according to his will and command, that he may offer incense with them, to make them acceptable at the Golden Altar, which stands before the Throne. And that you may give an account of your Ministry with joy. This I say, shall be my earnest desire; hearts

with and Prayer for you : And I am affecti-
onately and sincerely,

Reverend Sir,

Your Faithful Friend and Hum-
ble Servant,

H. C. of Calder.

*Sir Hugh Campbell of Calder's Letter, to
the General Assembly of the Church of Scot-
land, mett at Edinburgh, Anno 1707.*

Right Reverend,

When the General Assembly mett *Anno*
1706, I gave them an account that
there was a Book Printed, which the Au-
thor, without setting his Name to it, calls,
A Casuistical Essay upon the Lords Prayer ;
In *Appendix* to which, he pretends to An-
swer *Monsieur D' Espagne* and my self,
what we had written upon the same subject:
I doubt not but all of you have heard of, &
most of you have seen, both the Books. I in-
treated that very *Reverend Assembly* to de-
termine the Question betwixt us, which I
doubt not they would have done, but the
Moderator was pleased to suppress my Let-
ter, so as it was never seen in the *Assembly* ;
which I thought was an unaccompitable
thing and a practice inconsistent with any
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Form of good Government, an affronting of me who expected no such thing, and I will say deserved not to be used so by any Presbyterian, especially by him, whose Father was my intimate Friend and for whom I had a particular esteem.

But, that it may not be in the power of the next Moderator to deal by this Letter as he did by my last, I have directed this to the Venerable *General Assembly* it self; and if it be not openly read within a few Days, after your meeting, it and all Letters that I have exchang'd with them will be Printed and put out of the Moderators Power to suppress the Affair. All I desire is, that you will be pleased, to hear me plead for what I think is our Saviours Cause, and will not fear that you can refuse any man to hear him plead for Him who ever lives to plead and interceed for us: And so I intreat you call for my *Essay*, and Letters to the *General Assembly* 1706 and 1705, from the Moderators, and for the *Appendix to the Casuistical Essay*, and determine the Question betwixt us. I freely submit all that I have Written to your censure, referring what further I would say to my *Essay* and Letters thereanent.

I shall not inlarge at present, only beg leave to assure you that I must insist, were it

to my Lifes end, till the Question be determined, and will apply my self to the Higher Powers in *Scotland* and *England* (or if we must now say *Britain*) for their Decision in the affair. But if you will make an end of it, I shall acquiesce with all deference, tho you should not Introduce but Exclude our Blessed Lords perfect Form of Prayer from the Publick Worship; which I am perswaded you will not do: and now intreatin; that you will honour me with an Answer, I Subscribe my self,

Right Reverend Lord Your Affectionat and most Humble Servant. H. C. of Calder.

Sir Hugh Campbell of Calder's Letter to Mr. William Carstares one of the Ministers of Edinburgh, and Principal of the Colledge there.

Calder 27. of March 1707.

Reverend Sir,

IT is now just a Moneth since I gave you the trouble of a very Long Letter, and expected, before this time, you would have told me, you was resolved your self would bestow your outmost effort, and had prevailed with Mr. *Wibart* to do the like, for Introducing the Lords Prayer into the Churches of this *Ancient Kingdom*, which in a short time, is

, will cease to be a Kingdom and so Na-
 tional *Assemblys* will cease with it. I shall still
 e that you will comply with the desire of
 last, & blame the Post who carried it that
 ve not heard from you. Since my last I
 e seen the short and very short *Act 1705*,
 busly recommending the use of the Director-
 or Worship which was ratified in the *As-
 sembly 1645*, to the General practice of all
 Ministers of this National Church ; and
 in I compared it with that ratification,
 ch is very full and very peremptor as to
 use of it: Requiring, Ordaining and De-
 cing, that according to the plain meaning
 eof, and intent of the Preface, it be care-
 y and uniformly observed and practised
 ll Ministers, and others within this King-
 whom it doth concern ; which practice
 be begun upon intimation given to the
 ral Presbyteries from the Commissio-
 of the *General Assembly*. Who shall alto
 special care for Printing this Directory,
 a Printed Copy of it be provided and
 for the use of every Kirk in this King-
 and that each Presbyterie have a Print-
 opy thereof for their use, and take Spe-
 notice of the Observation or Neglect
 of, in every Congregation within their
 nds, and make known the same to the
 incial or *General Assembly*, as there shall
 be

be cause. I find likewise in the Directory it self (as I told you formerly) a recommendation of the Lords Prayer, to be used as a Prayer, and that a most comprehensive one: and that in the Direction for Prayer after Sermon, there's no mention made for Praying for forgivennes of Sins, except these of our Holy things, but that referred to the Lords Prayer.

I find likewise that the *Assembly 1645* understood so, as appears by their Letter to the *Assembly of Divines in England* in the words following. After they had embraced the Directory as the common rule for the Kirks of God in the three Kingdoms, they add, "And "we do all in one Voice Bleſs the Lord who "hath put it in the Hearts, first of the Reve- "rend Learned and Pious Assembly of Di- "vines, & then of the Honourable Houses of "Parliament, to agree upon such a Directo- "ry as does remove what is none of Christ's &c. And so, *Reverend Sir*, you see that the the Lords Prayer was not removed by the Directory from the Publick Worship; but on the contrary, continued and made use of, as it was plainly and strictly enjoined by the Assembly of both Kingdoms: So that the *Act of the Assembly 1705* Derogats from the *Acts* above mentioned, and must be understood to *be so meant by the Assembly 1705, seeing these*

ese Acts abovementioned were plain pos-
itive and Peremptory, and this Act but a very
ly, simple Recommendation of the Director-
y, without any mention of the Lords Prayer.
Besides, we know by the practice of the
members of the Assembly 1705, that they
either expected nor design'd the Lords
Prayer should be made use of in Publick
worship ; for very few, if any, of themselves
make use of it in their Publick Prayers :
and is it not a wonder that an Assembly
should recommend seriously and not be in-
earnest ? And how could they recommend
at to others which themselves would not
actise ? Consider again, that the Assem-
blys 1645, both in *England* and *Scotland*,
were either doing the work of the Lord or
not, when they were so very earnest in es-
tablishing a Directory and retaining the use of
the Lords Prayer . If they were doing the
work of the Lord, why was not the As-
sembly 1705 as plain, positive and earnest
on the point as they were ? for this
Assembly makes only a bare recommen-
dation, and that in very General terms,
and leaves it free to any to make use of it
or not : And to shew that they had rather it
were not used, casting them a Copy of omit-
ting it themselves.

72

It grieves me to hear the conclusion which your opposit Partie draws from these premisses: they say plainly, that this Act 1705 is but a *Sham*, to ward and shun the Dint of the Arguments which are brought for the use of the Lords Prayer in Publick worship; and in short, if you look upon it as the work of the Lord, they conclude from what is said, That it is a doing the work of the Lord *Negligently and Deceitfully*, for the Hebrew word for *Negligently* and *Deceitfully* is the same. *Jerem. 48 and 10 Verse* pronounces a Solemn Curse, against any who do the work of the Lord, *Negligently or Deceitfully*.

And so, very Reverend and dear Sir, I intreat it and beg it of you, that you may do all that's in your power, to express your gratitude to God and your Saviour, for the Gifts and Graces he has bestowed upon you, by making use of them in the ensuing Assembly, to perswade them to restore the use of our Lords Incomparable form of Prayer, to the Churches, as is was Universally observed before the year 1649, and is now used by many of your Bretheren in *Scotland*; that so God and our Saviour may have Glory and Honour, by your Obedience to his positive Command: and that you may take off the Offence and Scandal that is given to your Bretheren and other Churches, and the ~~Re-~~proach

proach that lies heavily upon the Government and Presbyterian Ministers, and upon that Assembly that made the *sham Act*, to which the 10 Verse of the 48 of *Jerem.* is plainly applicable.

I hope no body will count me an Enemy, for telling what I believe to be truth. And God, who knows my heart, can bear me witness, that I design no prejudice to the Government, but would with all mine heart wish them to reform any thing that is a misse; and that before the Liberties of Assembly's be taken from you, as too like it may be, sooner than I would wish, or your self expect:

And so, Sir, I shall say no more, but pray God order all things for his own Glory, and the good of his Church; Nor do I doubt but the Assembly will do what they ought in this matter, if they be not hindered, by some Scrupulous Bigots (of whom I believe you are none) whom God in that case will Judge, and the World will censure.

Reverend Sir, It is not to furnish you *Topics* (that were needless to a man so eminently knowing) but least a crowd of busines should put them out of your mind, for the time, that I have argued so closely, by an *Argumentum ad hominem*, which to me seems *unanswerable*, and which must be the more

taking, unless they would have us think that the most deliberate Acts of an Assembly are Void and Null, although made with the greatest imaginable Zeal, when another Assembly pleases, without making any Act, or giving any Reason for acting contrary to, or ceasing to act, according to them. I pray, *Sir*, let me have your plain answer to this and my last long Letter, and I will correct or amend any thing that has fallen from my Pen, wherein you can blame me.

The Reason why I desire you to do so is, because if the Lords Prayer be not re-introduced into Publick Worship, my Letters are to be Printed and my Answers I had to them; with a design the Queens Majesty and the Churches in *Scotland* and *England* may see and judge; and I hope, approve, second, and concurr with my endeavours in so good a Cause; nor would I have given you the trouble of so many Letters, but by your ver first, I thought you was not very far from my Opinion; and by the next, I concluded we were of one and the same mind, and that your not being so full upon the point, was least some weak men should take offence. But Christs positive command must be obeyed. And so I am sincerely and Affectionately,

Reverend Sir,
Your Faithful Friend and Servant,
H. C. of Calder

The tenour of the Act of the Assembly, mentioned in the Letter immediately preceding, is as followeth.

THE General Assembly hereby seriously recommends to all Ministers and others within this National Church, the due observation of the Directory, for the Publick Worship of God, Approven by the General Assembly, held in the year 1645, Sess. 10.

Edinburgh 10th April 1705.

To the Reverend the General Assembly of the Kirk of Scotland, mett at Edinburgh, Anno 1707. The Address of the Heretor and all the Tennents of Arderseir, Seriously and Humbly Showeth,

THAT this Parish hath been long Vacant, to our great grief, and that besides other defects in the Probationers, who are sometimes sent to supply the Vacancy, till the Stipend be exhausted (which was designed by the Parliament, as well as by us, for making up an Fond for Maintaining a School-master) they never make use of the Lords Prayer for concluding the Publick Worship ; which is the thing we greatly desire.

because we are infallibly assured that there is no fault in that Prayer it self: Other Prayers may be faulty in matter and method, and the words of them may happen not to be apposite, but there can be no fault in the Prayer Composed by our Blessed Saviour, when it is made use of with Understanding, Faith, Reverence, and other Graces necessary to the right Performance of the duty of Prayer, & without these, all Prayers are in the sight of God of no Value: And with these our Blessed Lord's Prayer is certainly the most Valuable part of publick Worship; and we look upon it as a Pattern to which all Prayers, Publick and Private, should be adapted, & with which publick worship should be concluded, because it gathers up their Omissions and is supplemental to their own Conceptions: And since all their other Prayers are a Set Form to us, we think, they ought to be well pleased to make use of a Form of our Blessed Lord's Composing, which, we are sure was endited by the Holy Ghost, and have no such Assurance about their other Prayers.

We have Represented our case to the very Reverend Presbytery of Forres and Inverness, and had a very discreet but no positive Answer. Although we told them positively that we could not Call nor Own a Minister to be imposed upon this Parish, but such who would make no Scruple, or whom they could dispose to con-

conclude the Publick Worship, with that Divine incomparable and most comprehensive form of Prayer, which was composed by our Blessed Saviour, delivered to his Disciples and their Successors, for the use of his Church to the end of the World: the use of which, all men think Lawful, and a great many Presbyterian Ministers make use of as necessary, and which all Christian Churches thought necessary till the 1649 Year of God, that the General Assembly that mett that Year laid it aside, without making an Act for, or giving a Reason why they did so.

May it therefore please this very Reverend and Venerable Assembly, for the Glory of God, the Honour of our Saviour, the Good of his Church, the Credit of the Government, and for our satisfaction and comfort, and of many thousands besides us, who (we are sure) will Address you to the same purpose, when ever any of their Kirks fall Vacant, that you may please to re-introduce the Lords Prayer into the publick worship over all the Churches, at least dispose any Minister to be settled in this Parish, to conclude the Worship with the Prayer of our Blessed Saviours composing. And this we most earnestly intreat and beg you will be pleased to do.

We hope we need say no more, but were it necessary, we would Require, and Adjure you

in the Name of the only Almighty and Living God the Father, God the Son, and God the Holy Ghost, to comply with this our earnest desire, since we are infallibly sure from the first thirteen Verses of the 11 Chap. of Luke that what we ask, is agreeable to the will of God and our Saviour, where he Commands his Disciples and their Successors When ye pray say, Our Father, &c. and then tells us how we are to use, and what we may expect from the right use of it. We expect your favourable answer and remain,

Right Reverend,

Your most Faithful and Humble Servants.

H. C. of Calder

The above written Address, was subscribed by all the Tennents, either by themselves or by a Publick Notar, for those that could not write.

Sir Hugh Campbell of Calder's Letter to the united Presbyteries of Inverness and Fife, mett at Ardorseir the fifth day of December 1706.

Very Reverend,

Nothing but the condition of my health could have hindered me, from waiting on the Presbyterie at Ardorseir;

Poor Tennents there, having been here twice, desiring to have that Kirk Planted: the first time they came uncall'd, before they knew that I had your Letter from *Dyke*, in name of the Presbytery, which advised me of their being to meet at *Ardorseir* this day, and upon Receipt of your Letter, I sent for them again, and you may believe me all of them told me, they were desirous that their Minister should make use of the Lords Prayer in publick worship, as many other Presbyterian Ministers do: and except one or two, all of them said positively and plainly, that they would give a Call to no man that Scrupled the use of the Lords Prayer, but rather let it be Vacant long enough, tho it should put them to the pains to go to the neighbouring Churches where it is made use of: and I will own, what they said did not displease me, and I hope the Presbyterie will comply with their and my earnest desire; And I have no scruple to say, that I think he can be no good Minister, who would rather to continue a *Probationer* (which is an order of Church Officers, I do not find in my Bible) than to be fixed in a particular Congregation, by Imposition of the Hands of the Presbytery, & be obliged to conclude the publick worship with our Blessed Lords perfect Form of Prayer. If you comply with the poor people and me, both of us will leave

the choice of the man to yourselves, and he shall have all the Countenance and Encouragement and Assistance that he can wish for, and is in my power. And I take Heaven and Earth, God Blessed for ever, Angels and Men to Witness, that the place's lying Vacant is none of my fault : And I will say that I do no see how you can be Innocent, if they want a settled Minister to preach the Gospel, for no other reason, but because ye will not dispose and order the entering Minister to conclude the publick worship with our Blessed Lords most perfect Form of Prayer, as a great many Presbyterian Ministers do, in all Corners of *Scotland*, and was done by all the Ministers in the World till the year 1649. And you may believe me, my being so earnest is from a Conviction of its being a Duty to comply with the people in their so lawful a desire. I hope ye will pity and gratify the poor people, which I am sure the Apostle *Paul* would have done ; for he became all things to all men that he might gain some. I am sure our Blessed Lord and Saviour would be well pleased ; for he commanded his Disciples and consequently their Successors, *When ye pray, say, Our Father, &c.* I intreat the Reverend Presbyterie, to take the pains to read over the 11 of *Luke* to the 14 Verse, of which every word was an Answer

swer to the Disciples desire, *Lord teach us to pray*; and then meditat, pray over it and make your observes, as you were to Lecture or Preach upon it: Meditate, and pray again, till ye be clear anent our Saviours meaning: and tell me whether or no these seven *Verſes* that follow the Lords prayer, be not spoken to direct his Disciples, not only to make use of it, but to be importunat therein: and to encourage them to make use of it, assures you that being importunate, and being assisted by his Spirit and Grace which he has promised to give them that seek it sincerely, ye will be heard and answered.

My dear Friends, I intreat you bear with with me a little, and allow me to remind you (of what ye know better than my self) that in matters of Doctrine and Worship, Flesh and Blood is not to be consulted with. Carnal reason will tell you, O the *Assembly* 1649 laid aside the use of the Lords Prayer in Publick worship, and all your Bretheren presbyterians did the like, till within these few years, and they are but a few of your Bretheren as yet who make use of it, and it is not fit for you to Condemn the Reverend *Assembly* 1649, and all Presbyterians since that time, after the Example of a few who now use it. This, I believe, is the greatest Objection against it, tho not publickly

owned; and I know several of your Brethren in this Countrey who would be well pleased that it were the general practice, although they would not be the first Introducers of it. Now consider what a weak plea this is, shall the Credit of any, or all the Ministers in Scotland come in competition with that Duty, which all the Ministers in the Earth, not excepting one, did sometime look upon as a Duty ; and which all the Churches of the World did practise except some few Presbyterian Ministers in Scotland? No, no, it was but a humane policy in the Assembly 1649, of which I gave you a true account at large in my small *Essay*: ye may assure your selves our Blessed Saviour never Composed and taught it, with a *Wken yefpray*, &c. with a design to leave it indifferent, whether ye would do so or not, and had he but recommended it, your Credit, your Interest, your All, should stoop to his Recommendation: And, O that I could perswade you to lay down all, and every thing of your concern at his feet, Humor, Interest, lawful Pleasures, Reputation and Credit, to lye there, till he should please to give you a Sign for good, and cause you to take them up again, 'c should be lying in the Dust washing his feet with your Tears, for fear of his departing; and wrestling with him in Prayer and

lding him fast in his own Strength, and
t letting him go.

Ye cannot but see the storm which threatens our Government of Church and State, so at they are in Hazard of being altered and returned, I therefore humbly think it our busines to be humbled, and to cry and at mightily, and that we should all Ad-ess our God and Saviour in his own words, ter the manner himself prescriv'd, in Faith id importunity, and pray for the Peace of ion, the Hallowing of his Name, the coming : his Kingdome of Grace, &c. and so furth, he directs us to Pray to our Heavenly Fa-er. If we could all of us in this poor King-om, do so, it would not be long before he turned with healing under his wings, for Civil and Ecclesiastical distempers.

May he come and not tarrie, and make erusalem the Praise of the whole Earth : and I shall conclude, as I began, to intreat : may provide a Minister for that place ho will not scruple to summ up, and con-ude publick worship with our Blessed ords perfect Form: I am sure he needs ake no scruple to own it, it is no Bar-ard Brat, of Mans invention, but is inceived of the Holy Ghost. If ye do herways, ye may grieve me, and more up-
on

upon yours and the Poor peoples account
than my own, but can never disingage me
from being,

Reverend Sir,

Your most Affectionat Friend and
Servant.

H. C. of Calder.

The Presbyteries Anfwer to the preceeding
Letter.

Right Honourable and Dear Sir,

THE Presbyterie had the Honour of yours,
and Read it once and again with all
due attention, and having considered the im-
port thereof, they do heartily joine with you
in prizing that Portion of precious and sa-
cred Truth, which dropt from the mouth of
our Blessed Lord in that Form of Prayer which
he taught his Disciples, and are resolved not
to enter any man into the Ministrie, but such
as prize and esteem the same, and will en-
gage to use it himself, and teach the people
under his Charge, to use it as Christ has com-
manded. And further, whatever terms of Ad-
mission into the Holy Ministry are appointed
either by Church or State, we are resolved to
observe carefully in our procedure: and are per-
suaded that the Laird of Calder will not
urge

urge our Presbyterie to any conditions in our Ordaining a Minister to a Charge, which will either render this place singular or different from all other places in the Nation, or are contrary to the Establishment or Constitution of this Church ; We would be unworthy of the Trust which the Lord has committed into us, if with you we did not sympathize with the desolation of this place.

As to the Hortatory part of your Letter, we judge it a word in season, and from the mouth of a Worthy Friend to whom we are much engaged, and shall look upon it as our privilege to have such a faithful Monitor, and wish that we and all the Ministers of this Church be helped to practise what you inioyn. And as to this place, we shall do our endeavour (which we presume to be the Laird of Calder's Mind) that the people be served in Preaching and Catechising, while they are under our inspection. The heads of Families compeared before the Presbyterie, and discovered a strong inclination to have a Minister plac'd among them, but were not ripe to fix upon any at this juncture. While the people and we were communing, Mr. Ore produced a Letter from the people of Ardorseir for the Presbyterie as he allegded: Since the people themselves were there present, and did not desire that the Letter should be received, we did not think ourselves con-

concerned to take notice of it. We heartily
pray that the Lord, the God of the Spirits of
all flesh, may set a man over the Congregation
that they may not be as Sheep wanting a Shep-
herd ; This in name and by appointment of
the Presbytery is signified by,

Right Honourable,

Your Honours most Affectionat
and very Humble Servant,

Alexander Fraser.

The Parochiners of Ardorseir their Letter
to the united Presbyteries of Forres and
Inverness mett at Ardorseir.

Very Reverend,

WE are very desirous to have this Vacant
Church Planted, and will be better
pleased with a Minister of your choosing, than
our own; But we humbly intreat you, and beg
it of you for Gods sake, and for the Honour
of our Blessed Saviour Jesus Christ, that ye
may dispose any man that is to be planted here,
so make use of the Lords Prayer in publick
worship, as himself taught his Disciples, and
as very many of the Presbyterian Ministers
now in place do, and all the Ministers in the
World did before the Year 1649. This Qua-
lification will make us greatly in Love with
him, and encourage and assist him all that is
within

witbin our power, and without it we cannot be free to Call any man to be settled wmong us: And we hope ye will not suffer our Church to remain Vacant, by not granting this Lawful and Earnest Desire; And if ye do, Let God the Father, God the Son our Blessed Saviour, and God the Holy Ghost, judge whether ye or we be in the wrong, and so expecting your favourable answer, we remain,

Very Reverend,
Your Loving and Humble Ser-
vants.

This Letter was Subscribed by all the Parochiners who could Write, and by a publick Notar in Name of those who could not Write.

Sir Hugh Campbell of Calder's Letter to the United Presbyteries of Inverness and Forres, met at Inverness the 14th of January 1707.

Very Reverend,
M^r. Fraser Minister of Croy, wrote me a kind answer to my Letter, I sent you when mett at Ardorseir, for which I return my hearty thanks; yet it was not so clear and plain as I expected: therefore I once more State the Question, Whether ye will

dis-

dispose and order the entring Minister, to ~~4~~
 dorſeir now Vacant, to conclude the publick
 worship with the Lords Prayer, or ſuffer it
 to be Vacant till ye can find a man who will
 enter *Jure devoluto*, without the conſent or
 countenance of the Heretor or Parish ? I in-
 treaſt your poſitive and plain Answer. I ex-
 pect your conſpliance with the poor peoples
 carnelt desire and mine, that we may not be
 obliged to take other measures which may
 not be ſo pleafing to you, and will be very
 muſh contrary to my Inclination, who de-
 ſire and design to remain,

Very Reverend,

Your Affectionat Friend and Ser-
 vant,

H. C. of Calder.

The Presbyteries Answer to the immediatly
 preceeding Letter.

Inverness 15 January 1707.

Right Honourable,

WE Received yours: There is nothing we
 can do for ſettling the Paroch of Ar-
 dorſeir to your, their, and our comfort but
 we are moſt willing to do ; as touching the
 particular qualification you mention, we re-
 kon our laſt anſwer might be ſatisfied, and

if we could go a greater length we would :
 But, there is nothing in our power to do for
 your Comfort and satisfaction, but we are
 willing to do : but so impose Qualifications
 upon Entrants to the Ministry, which we see
 not in Scripture nor in Laws Ecclesiastical, we
 cannot : what you require we do not oppose,
 but we cannot impose where we think Christ
 has left at freedom and liberty. This in Name
 of the Presbyteries of Inverness and Forres is
 written at Inverness, and Subscribed by,

Right Honourable,
 Your Honours most Humble
 Inverness, 15 Servant,
 January 1707. Alexander Stewart Moderator.

GENERAL LETTER Sir Hugh Campbell
 about the Lords Prayer, August 4th 1707.

TO all and every one, of the Ministers of
 the Gospel, within the Kingdom of
 Scotland, Sir Hugh Campbell of
 Calder wilbeth Grace, Mercy and Peace, from
 God our Father, and our Lord Jesus Christ.
 What follows, is more particularly in-
 tended for, and recommended to the confe-
 dation of Presbyterian Ministers, and more
 M. Special

specially to such of them as are not free,
out the General Assembly's leave, to p
God in Name of his Son, our Blessed Sa
Jesus Christ, in that form of words wh
taught his Disciples, and consequently
Successors.

Very Reverend,

THE reason of my writing this
is, that there is no other way
me, by which I could make my tho
and earnest desires (and I believe of all
faithful Parochioners) anent the use &
Lords Prayer in Publick Worship, k
to you. I wrote to the General As
1705, and inclosed my small *Essay up
Lords Prayer.* The very Reverend Mr.
stares, who was Moderator, thought n
to presens it, yet the Apolgy was such
after exchanging some Letters with him
with the Reverend Mr. Meldrum, I reci
ced, because I found some begun, to māl
of the Lords Prayer for concluding pu
worship, and hoped all would do the
But shortly thereafter there was an ai
Printed to my *Essay*, by a nameless Auth
an *Appendix* to a Book called a *Castigatio
say upon the Lorde Prayer*; which ob
me to write to the Assembly 1706, and
out saying any thing in answer to it

ommending both the Books to their consider-
ation. But Mr. *Wistart* Minister of South
Leith, then Moderator, suppressed my Letter.
exchanged several Letters with him. I
wrote likewise twice to Mr. *Carstairs*, and
wrote to Mr. *Meldrum*, intreating them to
let my Letters, read and the Question Deter-
mined in the *Assembly* 1707, but to no pur-
pose; All hitherto hath been suppress'd, and
here hath not so much as a motion been
made of it in the *Assembly*, so that I cannot
blame the *Reverend Assembly*, but those who
hindered the offering of the affair to their
consideration. I was and am resolved ne-
ver to give it over, till they shall determine
either in favours of my *Essay*, which is for
concluding the publick worship with our
Blessed Lords perfect form of Prayer, or in
favours of the *Appendix* which is written
against it. The last I am perswaded will ne-
ver do, having never mett(amongst the very
many I have discoursed upon the subject)
with one man that approv'd it. And indeed
I have no scruple to say, that I think it blas-
phemous. I intended once to have Printed all
my Letters to the *Assembly*, and to the other
Ministers, anent the affair, with the An-
swers I received, and to have made them
publick, not only in *Scotland* but in *England*,
with a design, that the Queens Majest and
the

the Parliament of Great Britain should see them: But being unwilling to do any thing, that might possibly have effect to the prejudice of the Government (which I did not intend) I recall'd the Collection of Letters from the Press, and resolved first to write these following lines, to all the Presbyterian Ministers in Scotland, not doubting but some of them will move the Question in the Assembly, if what I am to say convince them-selves, which is my design in writing what follows.

I am very sensible, that to convince all the party with whom I have to do, is too hard a task for me; This Generation, and Age in which we are fallen, is in so deplorable a State that a great many of all persuasions, are so blown up with self conceit, and so infatuated, and slaves to such opinions as they have espoused, and in which they think to find their account, that I very much fear, that whatever I shall say upon the subject, will be too weak and feeble to perswade such to Act so far contrary to what they think their interest: All the Arguments Religion or Reason can administer, although pointed with all the life and Spirit, with all the Edge and Flame that Wit or Judgment can give, which (as I have said) is too hard a task for me, will not prevail.

Therefore O God thou lover of Mankind, who sent the Son of thy love from thy Bosom, and thou Blessed Son of God, who came from the Bosom of the Father to Redeem Mankind, assist me to write and direct the readers to consider what I shall say, by thy Assistance, and inspire them with such thoughts upon the subject, that although what I shall say do not, yet the power of thy Spirit and Grace may, prevail upon and perswade them, to perform the publick worship in that way which our Blessed Saviour, Head and King of his Church, hath so plainly taught and commanded his Disciples and their Successors,

Ye are intreated to consider these following Queries.

If when our Saviours Disciples desired that he might teach them to Pray, even as John also taught his Disciples, He gave them only a Directory, how comes all the Christian world to call it the Lords Prayer ?

How comes the Author of the Casuistical Essay in his Appendix to his Book, in which he pretends to answer Monsieur D' Espagne and me, to call it only a Directory, and yet Entitules his Book A Casuistical Essay upon the Lords Prayer ?

If the Lords Prayer be, as it is, a most comprehensive and most perfectly formed Prayer

er, How came Presbyterian Ministers to say, that it is only a Directory ?

If it be only a Directory, Why did the Assembly of Divines in England, and the General Assembly in Scotland, declare it to be a most comprehensive prayer, and to be used as such in the publick Prayers of the Church ?

If it be but a Directory, Why did all the Christian Churches in the World make use of it as a prayer ?

If it be but a Directory, is it not a most perfect one ? Why then did, or how durst, the Assemblies of both Kingdoms make other Directories, could they make a better than the Blessed Son of God, our Saviour made ?

Is it not evident that the Assembly of Divines in England and Scotland Anno 1645, thought it necessary that the Lords Prayer should be made use of for concluding publick worship, since in the Directory for praying after Sermon, they make no mention of forgiveness of Sins, except these of our Holy things, and in the last Article thereof, anent Prayer after Sermon, recommended the Lord's Prayer for concluding Publick worship, referring Prayer for forgiveness of Sins to IT.

If the Directory, by which the use of the Lords Prayer for publick worship is recommended (as said is) was not made to be a perpetual Rule, Why did the Assembly of Scotland

1645, receive and approve it with such acclamations of Joy, as if the Son of God had come again to make that Directory, as he made the Prayer he taught his Disciples? For I am sure I never read nor heard of any greater commendation of, or Panegyrick made upon any occasion, than is to be found in the Act of the General Assembly of Scotland and their Letter to the Assembly of Westminster anent it.

Did the Assembly Anno 1649 well to lay aside the use of the Lords Prayer, as if it had been the worst and only ill part of the Directory, and therefore laid aside?

Why did not that Assembly make an Act for laying it aside, and without making one, slight and upon the matter cancell the Acts of the Assembly of both Kingdoms by which it was appointed to be made use of? Was it fair dealing in them to make such an alteration in the publick worship, as they durst not by an Act own and avow to all the Protestant Churches, from whom they differed, and whose practice, their omitting of it did condemn? Can it be said that the Presbyterian Ministers since the Year 1649 did well in the following the practice and unwritten traditions of that Assembly, rather than the Decals & Acts of the abovementioned Assemblies of both Kingdoms, who filled Heaven and Earth with the Praises of that Directory, in declaring that they were fully
com-

comforted concerning the work and toyl of their bands, and that their joy was fulfilled by the making of it ?

Can any man doubt but that the Disciples made use of the Prayer which their Great Master taught them, at their own earnest desire ?

Did not this Prayer continue to be used in the Church of Christ (not excepting Scotland) till the Year 1649, that the General Assembly, as if they had been wiser than Christ and all his Churches, laid it aside, without making an Act to that purpose (as I have said) since no man can tell that ever it was laid aside or ceased to be used by the Churches, or how, or when it was Re-introduced ?

Were not our Saviours words, When ye Pray, say &c. and all to the 14 Verse of the 11th. of Luke, said in Answer to his Disciples Question Lord teach us to pray : And does not the 5th Verse and what follows to the 14th, direct them to make use of the prayer which he taught them, with an importunate Faith, assuring them that doing so they should be heard and accepted ? Can the 5, 6, 7, and 8, Verses, be understood in any other sense ? Can the most metaphysical Divine raise any Doctrine, Observation, or Use from these Verses that can tend to Edification, but with respect to the use of the Lords prayer ? and so considered, is it most excellent purpose.

Are not the Successors of our Blessed Servants Disciples as much concerned to obey the Command, with respect to the use of the Lord's prayer as the Disciples themselves?

How dare any of their Successors disobey by not saying or omitting to make use of it, as if the meaning of When ye pray say, Our Father, &c, had been, when ye pray say not this prayer in the very words which I have given you, but choose any words of your own, ye please, to the same sense?

Are ye infallibly certain that the not using the Lord's prayer, as a prayer, is not the Sin of Omission?

Are ye not infallibly certain that the using of the Lord's prayer, for concluding publick worship is no Sin?

Why then do ye not practise that which ye acknowledge and infallibly know to be no Sin?

When ye pray in your own form of words, dare any of you say that he is infallibly assited by the Spirit of God, and he never says one word which had been better left out, and did not omitt one word which he ought to have said? And if ye were guided by an infallible Spirit would that Spirit leave & forsake you as soon as ye took the Lord's prayer in your mouth? absit Blasphemia.

What is in the Lord's prayer can breed the least scruple against the use of it? Is it defective and not most comprehensive? Is any thing

in it ye can delete and not fit to be said ? ab-
sit Blasphemia.

In the words when ye pray, is the minut
when ye begin prayer meant by the particle
When ? Or are we not by the particle When,
to understand all that space of time which upon
any occasion is to be set a part for publick worship ?
And then the meaning of the command may be,
that within that space of time set a part for wor-
ship the Disciples were, and their Successors are,
to pray in the words of that most excellent Form
which our Saviour taught his Disciples and to
conclude with them ; and so to gather up their
own chaffine, and be supplemental to their o-
ther prayers ; seeing it will be very absurd (if
not blasphemous) to say or think that your pray-
ers can be supplemental to that incomparable
form of pray composed and commanded by the
one God our Blessed Saviour, which virtually
comprehends all that ye can warrantably pray
for, in your own form of words ?

Why do most of the Presbyterian Ministers
neither make use of the Lords prayer as a Di-
rector, or as a Form, but from the very words
of it veluti scopulos & barbara verb ? Do
any Presbyterian Ministers, or but very few in any
prayer, use the words Our Father or thy King-
dom come without some addition, or use the
words, our daily bread, or pray the 5th Peti-
tion in terminis, and so of the rest ?

Are there not very few of them (if any) whose prayers are in that same method with our Lords form of Prayer, which is according to his Direction, Math. 6. 33. *But seek ye first the Kingdom of God, &c. with a Preface, Petitions and Conclusion?*

Are not most of the prayers of Young men half Preaching if not more, and informing God what himself hath threatned in such and such cases, and what methods they would have him take with themselves and their Hearers? That this be not altogether to be condemned, when they do not exceed or repeat too much. Can it be said that this is to make the Lords Prayer a Patern or Directory, or to follow the method of it?

Suppose a pious Presbyterian Minister pray publicly ex tempore in his own form of words, and be assisted therin by the Spirit of God and his Graces necessary to the right performance of that Duty, will that prayer be worse, or will it not be the better to be concluded with the Lords Prayer? and so pass from what through weakness he has said amiss, and then be supplemental to, and gather up his omissions in his other Prayers?

Will the Angel, who we are told Rev. 8. 3. stands at the Altar having a Golden Censer, to whom much incense was given, that he should offer it with the Prayers of all Saints

upon the Golden Altar which was before the Throne of God: I say, will that Angel refuse to add Incense to a Prayer put up in Faith to God the Father in Name of God the Son, because it is concluded with that most perfect form of Prayer composed by the Son of God himself, and delivered to his Disciples, with, When ye pray, &c. ?

Is it the words of the prayer or the grace of the Spirit in making use of them that make the prayer acceptable? Surely she left us and were it the words, can any man find so appropriate words as our Lord's prayer, for concluding publick worship?

Is it not as lawful & expedient to make use of our Blessed Lord's Prayer to conclude publick worship, as to make use of the Apostle Paul's form of Blessing, when the Congregation is to be dismissed?

Is there so clear a warrant for Ruling Elders, that is, for Lay Elders who do not Preach, nor Administer the Sacraments, their meeting in Kirk-Sessions, and being members of Presbyteries, Synods and General Assemblies, for deciding controversies of Faith and Worship, and to be members of the Commission of the Assembly, for determining any thing that is to be referred to it from the General Assembly, as there is for the use of the Lord's prayer for concluding publick Worship?

Is there any thing in the whole New Testament more clearly proposed and commanded than the Lords Prayer, and the use of it, in these words. When ye pray, say, Our Father, &c. &c.

Is there any command or the least shadow of a Command for laying aside the use of it? Why was it printed in our Bibles and continued in them as oft as Re-printed, if it be not to be used as a prayer in termisit? surely there is enough beside in the Holy Bible to furnish texts wherein to preach and to be the rule of Faith and manners; so that I see no use for it with respect to Presbyterians, but to stand up as a Witness against them for laying it aside, and rejecting not only the command, but, which is all one, the command of our Saviour?

Must not the Divisions and differences which are amongst Presbyterians about the Lords Prayer be a great hinderance to the progress of the Gospel? Will not people be ready to think that ye may be in the wrong, with respect to your Government and Doctrine, as ye are with respect to publick worship? One General Assembly Establisheth Episcopcal Government, another casts it out as Antichristian. An other Assembly Establisheth the use of the Lords prayer by a Directory so Solemnly received that nothing can be more; an an-

ther Assemblie lays it aside as useless and unnecessary; after that, one Presbyterie makes use of the Lord's prayer in publick worship, another rejects it. It is lawful and expedient amongst Presbyterian Ministers at Eymouth, not so at Edinburgh. It is Expedient with a Paraphrase, not so without it. It is Lawful and Expedient at Turret, not so at Aberdeene. It is Lawful and Expedient at Bellie, not so at Elgine. Lawful and Expedient at Strathspey, not so at Forres. It is Lawful and Expedient at Dunkel, not so at St. Johnstoun. Lawful and Expedient with all the Presbyterie of Athol, not so in the rest of Perthshire. Lawful and Expedient at Ormiston, not so at Dalkeith. Many more Instances of this kind might be given amongst Presbyterians as I am credibly informed by persons of piety and Honour.

Whence doth the inexpediency of the using the Lord's Prayer in concluding publick worship arise? It must be either from something in the Prayer it self, which to say is Blasphemy, or from something in Church members who join in prayer, whom the Casuist too truly supposes to be a mixt multitude, which must be either from their being such, or from their inclination or aversion to the use of the Lord's prayer; Not the first, for it was a form of publick prayer which John taught his

disciples and which our Saviour taught his own Disciples (after he had ceased praying with them) at their own earnest desire, which they were obliged to use among the Jews and Heathens of whom very few were Christians at that time. Nor can it arise from the Inclinations of your people who are generally (and I believe all) inclin'd to have it made use of for concluding publick worship: which if ye doubt, ye may be satisfied by an easie experiment, which is, that ye may at your first meeting to Preach publickly, tell them, what I have said for it, and what ye have to say against it, and then state the Question, Re-introduce or Exclude; And desire such as are for excluding to stand and hold up their Hands and the rest to sit still: and I believe ye'l hardly find ten, if one in a Parish will stand and hold up their Hand on that account: and so like inexpediency must arise from something in the Minister, and I cannot see what it can be: if he pretend Revelation or Inspiration (for he shall find nothing in Scripture to justify his ambition) he must work greater Miracles than our Saviour did, before we can believe him, which I hope none will pretend to. To indeed work a wonder, for all the Christian world wonders at you, that ye should preferre the credit of the Assembly 1649 to your obedience to your Saviour, and think to justi-

for your Sinful omission of your duty, by continuing in it, since it is impossible ye can give any other reason for your omitting it.

It is Late and Expedient amongst all the Episcopal Clergic, which is to their Honour; not so amonst the far greatest part of the Presbyterians. Is not this to their shame? What means this? May not people suspect the truth of your Doctrine when they see ye are not agreed amonst the Worship which is to be payed to Almighty God? Is there any body but of twelve years old who can read the Bible without a commentary, but will understand the meaning of, When ye Pray, say *Our Father* &c. is, that ye are to make use of it as a Prayer in terminis in publick Worship? And to say more, are there not amongst you, some (and that of the most eminent amongst you) who entered the Ministry first under Presbyterie and made no use of the Lords Prayer, and then joined the Episcopal Government, and so long as it continued concluded publick worship constantly wth it, and upon the late Revolution returned again to the Presbyterians and make no use of the Lords Prayer?

What can the end of these things be? Will not this bring the Government it self to be evil spoken of? Have not your Divisions a direct tendency to overturn the Government? They have, and if they continue will cer-

thinly do it. If they continue how can men think that ye Preach as Christ taught you, when ye will not pray as he taught you? How can they think your Government is appointed by Christ, when a Moderator dare take upon him to binder any body from being heard to plead for the use of that Prayer which our Saviour composed and commanded to be used? How can men believe that the Government is of Christ's appointment when most members of the Assembly did know there is a Book written pleading for the use of the prayer which Christ commanded, and a Blasphemous answer made to it by a man who dare not own it, and put his name to it, and yet no Body taking notice of it? Could the Devil find a better way to overturn the Government and the Gospel, than by being a lying Spirit in the mouth of one of your number who had gain'd upon your Charity and affection, so as to escape your censure; and by your not Censuring him, make the Government to be ill spoken of or contemned. Is not every Minister that hath heard of it and been silent partaker of his Crime? Ought not the Moderator who received the Letter representing the case to the General Assembly, and suppressed it, be declared incapable of Sitting in that Chair? By what Authority did he suppress it? Is not every mans Vote as good as his? Was not this

the sighting of the whole Assembly? Did ever any Arch Bishop take so much upon him in such a cause? Nay, could the Pope himself do more than by the advice of some few of his own counsels, to hinder the Assembly to consider and determine a question amonst the publick worship of God? What reason can be given for such a practice? There can be but one reason assigned, which is, that he supposed the Assembly would re-introduce the Lords Prayer into the publick Worships of God, and so unite and agree with all the Churches of the world in that point? Was this a prejudice to the Gospel or the Government? No sure, it was a great advantage and a duty to agree with all men in these things ye acknowledge to be Lawful.

Is not the Lords Prayer made use of in the publick worship at Geneva? Did not John Knox, and our Reformers in their Days, retain the use of the Lords Prayer for concluding publick worship? And whatever men are pleased to say against the Doctrine of our first Reformers, alledging that we could not expect so clear light from them at the drawing of the Gospel, when the Sun of Righteousness was but beginning to shine upon, and enlighten this Island, and that they did not arrive at that fullness and clearness

of light and knowledge to which the Ministers have attain'd now in this time of Grace and Light ; I believe they did see as clearly, if not more, into the great mystery of God manifested in the Flesh then, as well as Ministers do see now, and taught what we are necessarily to believe and practice in order to Salvation, as clearly, if not more, than the generality of Preachers do now. And if we may judge by the Success (which is a better rule to judge by in a spiritual Warfare, than in a Civil War,) We may believe, that Almighty God heard, and was better pleased with the publick Preaching and Prayers at that time than he is with these of the present Age. Is not the abounding of Sins and Wickedness amongst all ranks of People (whereof your selves are witnesses) a sad and clear proof of this ? And yet their publick prayers were constantly concluded with that perfect Form of Prayer which our Blessed Saviour Composed, and left on Record for the use of his Church to the end of the World.

Do not many of our young Ministers stand in need of set Forms, (which I desire not to be imposed ; both of Preaching and prayer ? Is not the subject of their Preaching and prayer oft times such as cannot tend to edification, and being what the generality of hearers cannot understand viz. The Doctrine of Predestination and Reparation ab eterno, and, almost as my-
sterium

serious a subject, Church Government, &c. us that it is unlawful to bear Ministers of Episcopall persvasion and Ordination, to Prior or pray in publick, which seems contrary to Apostles Doctrine, Philip. 1. Chap. 15, 17, 18, Verles. And sometimes, in stead Preaching the Gospel of Christ, entertain t. bearers with whole Sermons in which they m no mention of that name or any other names Titles given in Scripture by the Holy Ghost our Blessed Saviour. Have I not heard s. of them use expressions in prayer which no i could make sense of? Another using expressi which himself understood not. Another pray in terms which none present who joyned a him, understood more than if he had spoken I brew? A fourth in his Prayer repeating whole History of Jonab? It were endless to you all I. could of this sort. Did not such stay in need, if not of other set Forms, at least of Lords Prayer?

Is our Saviours Command, When ye pray &c. a Law to the Gospel Ministers, or is not? If it be, as certainly it is, a Law, is it temporarie Ceremonial Law, or is it not per-
tual?

Did not the Assembly Anno 1645 and all the Presbyterian Ministers in Scotland take an Oath and that in the most solemn manner, in a League and Covenant, with Hands uplifted

the most High God, Vow and swear that they would sincerely, really, and constantly endeavour in their several Stations, places and callings, the preservation of the Reformed Religion in the Church of Scotland in Doctrine and Worship, as it was then professed and practised ? And it is certain that the Lords Prayer was a part, and the most valuable part, of the publick worship at that time.

Had the General Assembly, or any other Assembly, power to dispense with, or absolve any body from the obligation of that Oath, or from any thing to which they had bound themselves by it, which is all the Pope pretends to ?

Was not the laying aside of the Lords prayer a breach of that Solemn Oath; and consequently a down right Perjurie ?

And doth it not necessarily follow that all that Assembly was Perjured ? And were not all Presbyterian Ministers in Scotland so ? And from this Topick might not a Syllogism be formed in O. & S. to make it too clear ?

How far the Presbyterian Ministers of this Age, who make no use of the Lords prayer as a Prayer in Publick Worship, are involved in the guilt of the Assembly 1849, who laid aside the use of the Lords Prayer, I shall not determine. But they are witnesses to themselves that they are the Children of them that did it, and fill up the measure of their Fathers and follow

follow and tread in the same steps with them, with more than equal paces in that manner. Nay, some go further and out-run them, write, and hand it about, and some Print against it; And studying to find out Arguments against it, wrest and wring, and add to Scriptures, and are bold to reproach all Christian Churches, and many of their Brethren Presbyterian Ministers, who exclude the publick Worship with it. And only so, but one of them being beyond measure mad, Blasphemous our Blessed Saviour bin as if he had made a Prayer for concluding publick Worship, The use of which says he, in his Appendix to the Casuistical Essay is an Idle
 "turns all the worship unto a Lifeless, sa
 "Form, is subversive of the Gospel Worship
 "an Engine of Hell to subvert the Gospel
 "Christ: I say, I shall not determine how
 the present Ministers are guilty, but I
 them that they may read the 23 of Mat
 which Chap. before they have read it all,
 will find something which may serve to
 fwer the Question.

And now, although much and very
 more might be said upon the Subject, I
 at present only put you in mind of that
 upon which the Asserters of the three different
 forms of Government (whose differences
 been so fatal to Church and State in

(gdoms) found their respective Governments under it a little, and by one or two Questions from it, ye will see clearly what are the natural fatal consequences with respect to Presbyterian Government, will follow upon an Assembly, at least the Moderator, suppressing my Answer: The Text I mean and offer to your consideration is this. Math. 18 Chap. 15, 16, 17. Verses. Where our Saviour appoints an Judicature to the Church, as to the last remittance, and in case a Trespasser or Offender do not bear the Church, our Saviour says, let him be to thee as an Heathen and a publican. Now, he did not tell us what to do, unless the Church do not bear a Church Member complaining of an other, for that is not so supposed; For would ever Christ send any man an April Errand, as we say, that is, to bring to a Judge or Judicature who would not bear him: And therefore must we believe, that if the Church or Judicature subiect us complain, be the Church of Jesus Christ, or a Court of his appointing, they will certainly bear a plaintiff, tho' he were the greatest man in the Church? Does it not follow necessarily, that any Church or Judicature, he will not bear a Church member his complainant, cannot be of Christ's appointment? Now in case it is this, There is a Book Printed which reflects extremely upon my self, alled-

ges that I bring in a new Gospel, that I
paine men with Popery a little refined, I
have a profane Spirit, am a stranger &
duty of Prayer, that I am an ignorant kna
an Hypocrite, and would betray Presb
ens with a Kiss: And that I have tak
my Masque and Vizbenn, and enough of
railing. All which, I bless God, I beare
and do forgive him. He calls all the
sters of the Episcopal perswasion, a sett of
malks, and had been always, and con
still to undermine the purity of the Ch
And, which is worst of all, in my opinion
blasphemous our Blessed Saviour himse
consequence, as having made a prayer, &
of which, as it is in all the Protestant Ch
says, he, is an Idle sham, &c. as above
preaches all the Churches, even many P
terian Ministers who make use of it, co
ing publick Worship with it.

At this I justly rate offence, & I believe
in Thousands and even all good men who
keard it, do so. I make my complaint to Su
Courts, for the time, of this Church, who
sometimes called National, tho now it
more so, I wrote to the General Assemb
Letter was delivered to the Moderator,
he acknowledges under his Hand in a
to my self, but he suppress it which is
really known over the Nation, and to

numbers of the Assembly. I wrote to him again and prest him to present it, and get it read in the Assembly 1707, but he would not; and tho' many, I suppose most, of this Assembly heard of the suppressing of it, yet none call'd for it, and my complaint must not be heard: I leave to your selves to draw the conclusion.

Did ever an Assembly of this Church, Did ever any Convention or meeting of Bishops, Did ever any Independent Church the like? Was ever heard tell of that ever any man made his Application to three successive General Assemblies, and yet could not get as much as an hearing? Even when the case is gross and palpable, with respect to the Book complained of, and known generally over the Nation? and what I plead for, is what generally all men acknowledge to be Lawful. No, It is an unheard of thing, an unparalleled case. Turn over all the Histories of the Church, search unto all your Annals, all your Records that are extant since the Reformation; I may say since our Blessed Saviours Ascension, and I do not believe that ye will find the like.

Very Reverend, ye see I have followed you with Questions, and Arguments both ad rem and ad hominem, from Scripture and Reason, I could say (and others could say much more than I) a great deal more, but willing to abridge your trouble, I shall at present only propuse a

Question or two more. And first; If the Question had been stated before the Assembly, and that they had declared for the use of the Lords Prayer in publick worship, and accordingly recommended and enacted that it should be, would not you comply and make use of the Lords Prayer for concluding Publick Worship? I doubt not but ye would, otherwise we could have no Government, if particular Ministers do not obey and practise what is enacted by that which they acknowledge to be the Supreme Court. Now ye may know their opinions as clearly as if ane of your selves had been Moderator and proposed the Question Introduce or Exclude the Lords Prayer, and marked the Votes with your own hand, by considering that I wrote to the three Successive General Assemblies, Intreating them to determine the Question, and that my Letters have been all Suppress'd by the Moderators, and some few whom they consulted, for which 'tis impossible to give any reason, but that they believed and were sure no man in the Assembly durst Vote for Excluding it. And that most of them the greatest and far greatest part would be for Introducing it. And so condemn the Assembly 1649 and their own practice in omitting it. Mr. Carstairs's, Mr. Meldrums and Mr. Wishart's Letters to my self imply very little if any thing less.

Again if there were an OEcumenical Council; or meeting of all the Protestant Ministers in the World, would ye not be obliged to submit to their Decision ? Certainly ye will acknowledge ye would. Now it is certain that the Presbyterian Churches and Ministers in Christendom who make no use of the Lords Prayer in publick worship, will not amount to one of an Hundred; I hope, not to one of five hundred, and so if all Protestant Ministers were mett together for deciding the Question, there would be five hindred for the use of the Lords Prayer in publick worship, for one against it, seeing it cannot be imagined that any man who makes use of it in publick worship in his own privat Parish, will be against the use of it at that general Council or meeting.

Though I could, and have matter enough, to spin out this Letter till it become a Volumn, yet I shall offer but one thought more, which occurr'd to me, to your consideration. Take it thus : The Lords Prayer is certainly (and acknowledg'd on all bands to be) a perfectly well formed and most comprehensive prayer ; And When ye Pray, say, &c. is a plain positive Command. Now to say that our Saviour intended only a Directory, and yet made such a prayer, were to say that he mistook himself, and made the last when he intended the first, which to say is Blasphemie. To say that he gave a Positive

command to use it as a prayer. And yet ye are to use it only as a Directory and not as a Prayer, in terminis, is absurd. Nor do I doubt but when ye have thought seriously upon it ye will be convinced of your being obliged to your making use of it as a prayer, which is that I plead for. This command cannot come, but from the Spirit of God, and your resisting of it may make you guilty of a Sin which I am not willing to mention, and cannot think on but with horrour. Nor will your consider regard to an Assembly 1649 or of your selves or others who followed their unwritten Traditions and practice, excuse for less justification, your continuing to do so. And certainly ye must be convinced that it is a prayer to be made use of in terminis, as well as a Directory for directing you in making your other Prayers, unless ye shall shut your eyes and will not see, and shut your ears and will not hear: No man is so Deaf and Blind as he that will not hear and sees. And if ye are such, God only can help you, and my earnest prayer to him is that he may do so, tho it were with Thunder and the Terrors of the Lord upon your consciences, and make your Credit of the Assembly 1649, and of all the Assembly & all Ministers in Scotland, I say make your credit and your ALL stoop to the Honour of your Saviour, and procure that wonderful obedience from you in this and in every thing which

which well becomes Ministers of the Gospel. How will ye spurn at the Cross in the Day of Visitation, which seems so draw near, if ye stumble at the great Blessing be bestowed upon his Church in Composing and appointing the use of this Prayer, which is the easiest commandment, when he says, When ye Pray, say, Our Father, &c. or Take up your Cross and follow me?

What will men say of you, what may they not say of you? How will they reproach you, and what can ye answer when they will tell you, that our Saviour's positive command as it is understood, and received by all the Churches in the World, except Presbyterians, who are divided amongst themselves, as I have said, that your own Directory for Worship, the Act of the General Assembly in Scotland and England, that your Solemn League and Covenant with bands uplifted to the most High God, cannot oblige you to make use of that most excellent form of Prayer, the use of which ye acknowledge to be Lawful, the not making use of which ye dare not say that ye are infallibly certain is no Sin of omission? I say, if ye continue obstinate, will not men say ye are such Children as are spoken of in Job, Ch. 41 last Ver. I am far from having such thoughts of you, and therefore intreat you most earnestly, and most humbly beg it of you for the Glory

110

of God; the honour of our Saviour, for the
of his Church, for the Credit of the Go-
dents and for the Edification, Comfort and
satisfaction of Gods People your Parishioners,
the particular credit of every one of you,
ye may yield yourselves up to be the
Children to God our Father, and loyal
Subjects to Jesus Christ the head and King of
Church, whose Commission ye carrie; by
inge, to God the Father in his Name, in
the words which he commanded you, and
upon it as your greatest mercy which He
could give you, that by believring in
Christ, the Son of God, a power is given
to become the Sons of God your selves &
think it no small priviledge and honour
be not only alleys you but commands you
ye pray to him to call him your Father:
worshyp of that great priviledge as in
thing, so particularly in your publick Ad-
ses to him for your selves and such as
with you, as Christ has commanded you,
Our Father, &c.

I might Pledge all that is dear to me
even my Life, that if ye conclude pul-
worship with our Blessed Lords most
prehensive and incomparable Form of P-
er, with understanding in sincerity, with
pertinuate Faith and other graces needed
for the right performance of the Dut

Prayer, ye shall never repeat it." Ask Mr. M. Mr. R. and many others who join'd you at the late Revolution, if they repent that they concluded publick worship with the Lords Prayer, and so long as Episcopacy continued. No, they dare not say they do, nor give a reason for omitting it, which a man of sense could propose to any body but Children and Fools.

Now, after I have asked you so many Questions, ye may perhaps ask me what makes me meddle, or what's my warrant for giving you this trouble ? to which I answer first, I thank God I can say in sincerity (were it to be my last words) that it is my desire to advance the honour of my Saviour, the good of his Church, and the good of them to whom I write, which is all the motive and all the end I propose to my self, without the least mixture (so far as I can see into mine own heart) of Interest or vanity. I am content so he be obeyed and Honour'd that I be forgot. And for my Warrant to meddle ; I think every Christian obliged to Contribute what he can for the Glory of God, and the good of his Church ; and Mr. Tindal that Blessed Martyr (tho dead) tells me, "That if a Minister or Ministers be in an Errour, or omit their Duty, any member of the Church whose heart God shall move may and ought

(130)

what do what is for his power to set him at
which answer I hope will satisfie.

If ye make use of it as a Prayer or
Directory, we are agreed; and ye will in
use of it both ways if ye will have
prayers accepted.

Very Reverend, what I design by
have said, and what I wish for with all
heart, is, that ye may presently will
delay fall about the making use of our Bl
Lords Form of Prayer in concluding
yek worship, even before any Assembly
who cannot, who dare not, quarell you
doing so. Will it not be much better
than when ye shall be obliged to do
obedience to Authority; I mean the Q[ueen]
Majesty and the Parliament of Great
Britain who will certainly hear and take
them to determine the case? And ye
either comply with them, or our Bl
Lords prayer may prove a Rock upon w
the Ship of your Government may be
and broken in pieces, which is far from
design when I wrote my *Essay*.

I was ever ready and did you the
vice in my power, when in the hardest
cunstances; with respect to the Civit
verment. In the case in hand, I sha
very sorry if ye continue to differ from
y^e Christian Churches, to dissetey our

ur command, and that your Govern-
ment prove *Felo de se*, which if I am not
ich mistaken may be the consequence of
hat I complain of, who am,

Very Reverend,

Your Affectionatly Humble
Servant,

H. C. of Calder.

P. S. This is to advertise the Reader,
at I desire not to be understood as con-
demning or approving or meddling with the
uestion of Church Government. I men-
on the Directory, Acts of Assembly, &c. as
bove, only as Topicks, from which unan-
swerable Arguments may be drawn for the
se of the Lords prayer, against such as
hink the Government *Jure Divino*, and
hink themselves bound by the League and
ovenant. I hope all of them will in short
ime come to make use of the Lords prayer;
f not I shall be obliged to enquire into the
overnment; I shall never think a Govern-
ment can be of Christs Institution, who re-
use to obey Christs positive Command, in
aking use of a prayer which he Composed

Q.

for the use of his Church, or to hear a pleading for it. But of this more herea or nothing as I see cause.

Letter, Sir Hugh Campbell, to the Two Presbyteries of Inverness and Forres, at Inverness.

Very Reverend,

MY General Letter to all Ministers of Gospel, is now a second time off to your consideration. Give me leave I feech you to use (in some measure of fility) the words of Job, 36. 2, 3. *Suffer a little & I will shew you what I have, yet to shew on Gods behalfe, and behalf of his Son J Christ who is God and our Saviour, will you will find in my General Letter. I* you do not slight it upon the account of weakness ; For God doth not always in use of the most likely Instruments.

I pray do not shut your Eyes against Light, because, as the Proverb is, *per the weakest holds the Candle.* And lastly perswaded to dismiss all Passion, honour and Interest, those treachrous Counsel and then Read my General Letter with serious attention that's due to the subject, overlook any weakness in me, which

will better see than my self. I hope all of you will be convinceed, and resolve to conclude the Publick worship with our Blessed Lords prayer : And if any are not (since the far greatest part of the Church members of Scotland, and I believe of Ministers too, are of my opinion) I intreat that such, or any of them, may be pleased to be at the pains to answer my General Letter ; for certainly they must think it worth their while, if we are in an error, to be at so much pains to set us right : and so again, I intreat that my General Letter may be read openly, and have an account by the Bearer, what effect it hath upon any of the Bretheren, or if I may expect a particular answer from such as are not convinced by it, which will be very acceptable to,

Very Reverend,

Your truly Affectionat Friend
and Servant,

H. C. of Calder.

The Presbyteries Answer to the immediat
preceding Letter.

Honourable Sir,

Yours, directed to us with a Book of Q
ueries anent the constant use of the La
Prayer after our publick worship, were rece
ed and publickly read.

It were no difficult task, to answer your Q
ueries, notwithstanding of their Multitude
the satisfaction of any exercised to Godliness
and free of prejudice, but in regard that
respect and the respect of this National Chu
ch to that most sweet and comprehensive Dire
ctor, has been sufficiently declared before now
and that the direction of your Paper, exte
nding to this National Church: Therefore we ju
st neither necessary nor proper for us, to desc
cribe unto particulars: However we think it
to tell you that the reflections you cast upon
General Assemblies, in general, and Minis
ters in particular, cannot be savory or acceptable
to us: And as your expressions in your Quer
ies are stuffed with reproaches, so we must ad
mit, to our Grief, some of us present have
carried you so transported with Passion and
Wrath in a Debate, calm enough upon our p
(the witnesses present being judges) that
we cannot but fear and tremble on your accou

especially when we consider the opposition you make to us, in the settlement of the Gospel at Ardorseir, and in several other things; And all under a pretended friendship. We must therefore exhort you to search not only your end, under such specious pretences, in this particular; But the course of your walk as to Passions, expressions and actions: For the Judge is at the Door, and the last Sand ready to run out with you, being now the Eleventh Hour and last Stage of your life. Dear Sir, Take it not ill that we use this freedom, we hope you will not, when you seriously read Ezekiel the 3d, Chap. our dreadful certificates on if we give not Faithful Warning. We shall join our Prayers with our Counsel, That God would search you and try you, for his Glory and your Eternal Good, being we are your sincere well-wishers. This in Name, Presence and appointment of the United Presbyteries of Forres and Inverness, is Signed by our Moderator.

Ja. Gordon Moderator.

Inverness, August
6th. 1707.

P. S. If Mr. Ore could have waited, this had been transcribed and not sent with blot-

Six.

Sir Hugh Campbell Replyeth to the preceding
ing Letter. Calder August 26. 1707.

Right Reverend,

THIS is in the first place, to make my
humble acknowledgment for the
honour and favour of Reading open-
ly, in your Court of Judicature, not only
my particular Letter to your selves; but my
General Letter, Directed to all and sundry
Ministers of the Gospel : a favour which
some of your selves and others assured me,
would not be granted.

In the next place, I receive your Exhorta-
tion with thankfulness, because I am not to
doubt of your good meaning and respect to
me. I likeways join Issue with your Pray-
er for me, which is a part of what I pray
(tho in great weakness) for my self Dayly.
Ye needed no apologie for the freedom of
your exhortation, which would not be misti-
med, were it the sixth hour as well as the E-
leventh, for we oftentimes see the Glass bro-
ken long before the Sand be run out, even
before the Sixth hour, and that without re-
spect of mens stations, imployments or cir-
cumstances. The Preacher and the Hearer,
the Prince and the Peasant, are equally ly-
able

able to the Debt, and must pay it when our Sovereign God calls for it.

And now, I beg leave to Vindicate my self, and assert my innocence, against the heavy Charge laid at my Door by your Letter, from your meeting at Inverness the 6th Instant.

Ye tell me first; that my Queries are stufft with Reflections and Reproaches cast upon your Assemblys in general, and Ministers in particular. Secondly; ye tell me that some of you, without naming any, have observed me transported with Passion and wrath in a debate calm enough on your part, the Witnesses present being judges; but do not tell me what the subject of the Debate was, and who the witnesses, & therefore ye could not but tremble for fear upon that account. And Thirdly; ye charge me with making opposition to you in settling the Gospel at Ardor-felt, and in feveral other things.

As to the First; I shall tell you, in general, that (I bleis God) since ever I came to the Age of a Man, I made it my busines to do every honest Minister of the Gospel, all the good offices and service, that was in my power, as I could find occasion. And God Honour'd me so much, that I relieved many honest Ministers out of Prison, kept more from trouble, and to be an instrument to save the lives of severals who were pious, eminent

eminently pious, and knowing, beyond many of their Bretheren, such as Mr. *William Guthrie*, Mr. *William Vetch* and several others, and I can say, I spared neither my pains, nor what Credit I had with any who Governed the State, nor my Fortune and Purse: I ventur'd these and my Office and Life too, to save honest people who walked according to their Light, without flying to extremities, and taking Arms against the King and Government: so that all the time from 1661 to the late Revolution, there was not one man payed a Fine in the Shire of *Nairn*, except two or three, the most considerable, by his own imprudence, and the rest, the Deput said he made use of, to gratify the Officers and others who helped to save their Neighbours. This I am forced to tell you, because most of you know nothing of it but hearsay; otherways ye would not account me an Enemy, for pleading for the use of our Blessed Lords perfect Form of Prayer. If ye please, to Read my Letters, "to the Respective Assemblys anent it, ye will find them written with as much Reverence and deference as could be wish'd for; but when I found I could not be heard, but that my Letters to the three Successive Assemblys were suppress'd; I thought my self obliged to write my General Letter, with a design that every

Presbyterien Minister should see it: and intending it as my last effort, I resolved to use all the Arguments, I could put in so little paper, both *ad rem* and *ad hominem*, without any design to give offence: and thought that the best method I could take, was (after informing of them how my Letters were suppress'd) to propole what I had to say, by way of Queries, & I think I have very good Vouchers for my Queries, Vouchers of unquestionable Credit; such as our Blessed Saviour himself, his Apostles *Matth. 6.9. Luke 11.2. John. 15. 13 and 14 Verses.* The *Directory for Worship, Tit. Of Prayer after Sermon.* The *Solemn League & Covenant,* the very first Article after the Preface; *Act of the General Assembly, 3d. of February, 1645,* Entituled, *Act for establishing and putting in Execution, the Directory for the Worship of God,* *Session. 10. The General Assembly's Answer to the Right Reverend Assembly of Divines in the Kirk of England,* Dated, *Edinburgh 13 February 1645. Matth. 18. 15. 16. 17.* I hope ye can find nothing in my General Letter, anent your Assemblys, in general but some one of these Vouchers will stand up and justifie. And for Ministers in particular, I name none, but if ye put me to it, I'lle find you an instance, and perhaps more than one, in every case mentioned in my Gener-

ral Letter, so that there is no man can any thing that is reproachful in general or particular cases upon Assemblies or particular Ministers. I might bid defy any man (nay to Malice it self, which hope has no influence on your consulations) to challenge any thing in my Letter reproach any Judicature or Person, unless could reject these Vouchers I named: the consequences I draw, are as natural it is for the Sun to give Light, and I am more natural than in many of the conclusions that are drawn from *Acts*, 15 from *Verse* 26. or from *1. Cor.* 12. *Chap.* 28 *Verse* the end. *Rom.* 8. 30 & 12. 18, *1. Tim.* 5. and many other Scriptures, from which persons of different persuasions, draw even different conclusions.

And if any shall be able to convince that I have not kept within the strict line of truth in my relating any matters of fact to reproach any generally or particularly, shall be ready to bow my self, as low as lowest step by which they ascend to Pulpit, and beg pardon in the most humble manner.

Your second Charge is that of my being transported with Passion, as I said above: which I shall make no answer, unless condescend upon the time and the per-

and the Subject : which truly I cannot. For men are apt to forget their own faults ; but if ye can, I'le give the person offended all the satisfaction in my power : albeit when all comes to all, whoever he be, ye'l judge, he was as much to blame as I, for I do not love to hear men speak nonsense in pleading against the use of the Lords Prayer. And I tell you sincerely, I know not how a man can plead against it, without doing so, or worse,

As to my opposing the planting the Gospel in *Ardorseir*, which is the third thing ye charge me with, I shall say nothing: but as the Letter from the Parishioners it self bears : *Almighty God, Father, Son and Holy Ghost* be judge who are to blame for that Churches not being planted. I'le own the condition I require, to the world : And tho I might have been prevailed upon to be passive, yet could I not stand with my finger in my mouth, and see my poor Tenants imposed upon, and a person placed their against all there minds, and stollen in upon them, by a sham serving and not serving an Edict, contrair to the very plain Acts of all General Assemblies that relate thereto, contrair to the practice of all Churches in the world, contrair to the Doctrine and practice of the Apostles, and Doctrine and Command of our

Bles

Blessed Saviour himself, *Math. 10. 12, 13, 14.* I can make no answer to what is proposed in General.

Now give me leave to tell you, after I have answered what ye charge me with, that I think that all ye blame me for, had been a more proper subject of conversation, than to fill up a Page, which had been better bestowed upon a particular answer to my Queries.

I pray you bear a little with me, while I animadvert upon the general heads, and considerations which ye think make it neither necessarie nor proper for you, to descend unto particulars. First, ye say that my General Letter, which ye call a Paper, extends to this National Church; To which I answer that my Letter with the Queries is directed to every particular or individual Minister expressly. I took occasion of your being together, of saving my self the expence of sending it to each one of your Houses, for I design that every individual Minister in Scotland shall see it, tho I should Print it and send a Copy of it to every Presbyterie and every Synod. Any of you who thought himself the most subtile Disputant might have answered my Queries. And so he did it plainly and Categorically, without shifting, or reflecting on such as differed from him,

except there be just cause, with respect to the Subject for doing so, such an answer should have been very acceptable to me, and if convinc'd, I would have yielded very readily, for I contend for Truth and not for Victory.

And now, I intreat all of you, and every one of you, conjunctly and severally, as ye think fit, will be pleased to give me such an answer ; which I will the rather expect, because ye tell me, ye think it no difficult task to answer my Queries, which ye call a Multitude, to the satisfaction of any exercised to Godliness. Whatever measure of Charity ye have for me, I cannot want Charity for a great many of the Church of *England* and other Christian Churches, and your Bretheren in *Scotland*, who concluded their worship with the Lords Prayer: I say, since ye think it so easy a task, Reason, Religion, and the general notion of both, Charity to your Bretheren, and even to my self, should oblige you to make an answer : and sure I am it will be agreeable to the command of our Saviour, annext to the Commission to the which he has promised his Gracious presence, *Math. ult. and 2 last Verses, Go teach and Baptize all nations, teaching them to observe whatever I have commanded you.* If all the Christian world except your selves

be

be in the wrong, and ye can so easi
them right, I do not see how ye can l
swerable not to do it. And the Pi
Malachy 2. 7. tells us, that the *Priest*
should preserve knowledge, and we are
the law at his motub, for he is the *me*
of the Lord of Hosts : And if the peop
bound to seek it, certainly ye are bot
give it; The spirit of God would neve
us a fooling, to seek knowledge of his
either where it could not be foun
would not be granted. And I do i
Name of God, and for the sake of his
in Christ's Name, and for the sake of h
nour, intreat and Beg, that by a satis
answer to my Queries ye may convi
and others, to whom ye owe all the
it could cost you and much more, to
If this ye cannot do, and I am perf
ye'l find it a harder task than ye im
then I beg it of you again and again,
ye will comply with my design of n
say and *Letters*, and if some of you
free to do it, Pray give it a Vote *Intro*
Exclude, that so, such as are clear may w
cording to their Light. For I am sure e
that severals would comply with (I
say obey) Christ's Command, and th
ctice of other Churches, if they were
hindered by too great deference to othe

theren, who have got the Ascendant over them : And I make no doubt if ye do, as I have said, ye will acknowledge some time, & that ere long that as I have been always ready and did you the best service I could, even since as well as before the Revolution, that my proposing and pressing this affair so earnestly, is a peice of the best service done to the Church, and even to the Government, by any privat hand since your last Establishment, not excepting any that ever I heard of.

And now I must tell you, tho it scarcely falls in properly in this place. That *Mark* 6. εὐτος ἐπεστάχειεν ὑμῖς sic ergo adorate vos. *Patris* ἡμῶν, &c. *Pater noster* &c. & *Luke* 11.2. Πάτερ προσεύχεσθε λέγετε Πάτερ ἡμῶν qui in oratis dicitur *Pater noster* &c. is all the same thing, & the greatest Criticks in the Greek Language cannot find a difference, but that by both places the Lords Prayer is intended as a Prayer as well as a Directory.

And so Almighty God direct you, assist you and protect you : and that he may dispose you in every thing as well as in this, to do his will, is not in pretence; as uncharitable alledged in your last, but seriously and in

good earnest, my hearts wish and Prayer for
you, who am,

Right Reverend,

Your Faithful friend and Humble
Servant,

H. C. of Calder.

The Presbyteries Answer to the immediately
preceding Letter. *Kilravock August*
28. 1707.

Honourable Sir,

When we consider upon the one hand, the
beautiful order that appears in this
Universe, by an absolute and Holy Sovereign,
placing his rational Creatures in their several
Stations, and carving out for them in his in-
finite wisdom, their respective pieces of work
and service; And how dreadful Judgements
have been inflicted upon these who have, Uz-
ziah like, attempted that which appertain'd
not unto them, by their being set up as monu-
ments of God's Angg' jealousy and Indignati-
on: And upon the other hand, when we con-
sider how peremptorily, the Spirit of God
enjoins the Lords Church and Servants to stand
fast in the liberty wherewith Christ has made
them free, and bew soon in the eys of this Holy
and

and jealous God, persons may be guilty of turning aside into another Gospel; We think our selves obliged to intreat that you may be otherwise exercised, than in assuming to your self to give Laws to the Church and regulate the House of God, and that you forbear your Solemn Oblasfations, which ought not to be used without a clearer Call and a more necessary occasion, lest they be accounted by him, who will be Sanctified in them that serve him, and had in reverence of all that are about him, to be a bold profanation of his Holy Name. And this we write not without just ground, since your pleading upon pretence of Zeal for the Lord Jesus Christ his honour, and neglecting that which is uncontrovredt duty, by your not attending punctually upon publick Ordinances, and omitting the ordinary exercises of Family worship, and not concluding Prayer in your own Family with that perfect Form (which you would have now in your way imposed upon others) when you was sometimes wont to go about that duty yourself, are things which we cannot but look upon to be inconsistent. And besides, the total giving over of Family w.rsh:p. which sometimes was performed by yourself, seems to be a considerable peece of Apostacie, and practical turning of your back upon God, even when by your word and writ, you profess to appear more for his honour than

ever. We crave likewise that you may give us no more unnecessary trouble or diversion, since this is a matter that concerns the whole Church, and none but the Assembly can determine in, and that we never condemned the serious and sincere useing of these words contained in the Directory for Prayer, given by our great Master; And do own that these may be used, as well as other words of Holy writ, and would rather wish our Tongues should cleave to the roof of our Mouths, than that we shvuld say or think any thing Derogatory therfrom, or unsuitable thereunto, but are only against our being restricted where the Lord hath left us at Liberty. And seeing the Presbyterie have other work than at every other meeting to be reading long Papers & writing long Letters; And since what is required of us, is the proper work of an Assembly; Therefore take this as our last answer upon this head, and wishing that this and all our former Letters may be of use to your Soul, we Subscribe our selves by our Moderator,

Honourable Sir,

Your Souls sincere well wishers
and Humble Servants.

Ja. Gordon Moderator.

Sir

Sir Hugh Campbel of Calder's Reply, to the
Presbyteries preceeding Letter, to which no
return was given.

Very Reverend,

Had you in your Letter from your last
meeting at Kilarvick of the 28th of
August last, said no more but discharged me
(as ye have done) from writing again a-
gainst the Lords Prayer, which ye look up-
on as an unnecessary diversion, I should
have given you no more trouble: but since
ye are pleased to reprimane, I beg your
pardon for writing, and your patience to
read thir few lines in my own Vindication.
And I must acknowledge, the respect I desire
to pay to your Character, makes my giving
you a plain particular and Categorical An-
swer, an hard enough task, *Ne gravioribus
utar verbis quam rei natura fert, aut leuioribus
quam causa necessitas postulat.* I find that my
touching your sore, in my last and General
Letter, put you so far out of humour, that ye
made no particular answer, to any Question
or Paragraph in any of my Letters.

I did indeed set Pearls before you *viz.*
1st. Our Blessed Lords Prayer with some
Texts of Scripture relating thereto; which
ye must acknowledge is a precious Pearl.

2dly

2dly: The Directory for worship, which the General Assembly 1645 looked upon as a jewel of very great value, by the establishment of which, say they, they were comforted concerning the toyl and work of their hands, and their joy fulfilled. 3dly. Your Solemn League, which the General Assembly 1644 Sess. 6. Page 219, look'd upon as so Sacred, that they called speaking against it Blasphemie. I brought Arguments from these To. picks both *ad rem* and *ad hominem*, which it seems ye could answer no other way than by flying in my face, taking no notice of any Question or Paragraph in any of my Letters: and whatever the ungodly and unbelievers may do, I think it strange, and very strange, to meet with such treatment from a Reverend Presbyterie of Gospel Ministers upon such an occasion.

And now give me leave to proceed to my Vindication, in which the method I shall take is, to put you in mind how well I stood in your good opinion not long since, as appears by your Letter of the Date December 7th 1706. in answer to mine, the 5th digest, written to your meeting at Ardorseir; whereof the Tenor, so far as concerns the present case, follows.

Rights Honourable, and Dear Sir. "The Presbyterie had the honour of yours & read

"it once & again with all due attention, and
 "having considered the import thereof, they
 "do heartily join with you in prizing that
 "portion of precious & Sacred Truth which
 "dropt from the Mouth of our Blessed Lord, in
 "that form of Prayer which he taught his Dis-
 "ciples, & are resolved not to enter any man
 "into the Ministry, but such as prize and
 "steem the same, and will engage to use it
 "himself, and teach the people under his
 "Charge to use it, as Christ has Command-
 "ed.

"As to the Hortatory part of your Letter,
 "we judge it a word in season from the mouth
 "of a worthy Friend, to whom we are much
 "engaged, and shall look upon it as our privi-
 "ledge to have such a faithful Monitor, and
 "with that we, and all the Ministers of this
 "Church, be helped to practice what you en-
 "join.

By which, ye see how well I stood in
 your opinion *December 7th, 1706.* What I have
 done since, to lose your good opinion, I Pro-
 test I knew not. I did, and was ready to do
 what ever might be in my power to oblige
 every one of you, as I could have occasion,
 and my own Minister can tell you, if he
 please, that I made it my business to make
 him live comfortably with respect to his
 Charge, to the Discipline and his conveni-
 ence.

(112)

ent accommodation, and how unwilling I was to suffer him to dwell any where, but under this Roof, and how often I called him when he did not come, that we might have publick worship in the Family: Nor had I ever occasion of any Minister here (which I had often) but I caused call the Family together for worship. And that I ceased to go about duty publickly my self, was because my infirmity increased so much, that I was not able to do it, without being in hazard to break off in the middle or sooner ; Nor did I cease, till extream pain forced me to do so more than once. And I bless God I can say, with truth, that I never absented from the Ordinances either in Church or Family, at home or abroad, for any occasion or cause but want of health; And oft times I have been present at the worship in the Family, when I was not able to stay and keep company with my Children, and entertain my Friends at Table, so that I must say, ye were uncharitably credulous, & your informer (if ye had any) be who he will, was Calumnious to a Degree, to say no worse. And my own Minister, if he had thought fit, could have told you so much, and so could his predecessor, and all such as came to supply our Vacancy, and Holy Mr. *Alexander Dunbar* Minister of Auldearn.

I neither do nor will repeat any kindness I shew to my own Minister, or any other, but I must say, I am ill requited, when he could be witness, and upon the matter *Airt* and *part* in writing such a Letter to me; Had I been in his place and he in mine, and his behaviour had been towards me, as mine was to him, I would not have been so much as witness to the writing such a Letter to him; But would have entered a Protest against it in the Presbyterie Books, and if that were deaied me, I would have left their meeting for that time.

I might have told you that (I bless God) these fourty years, I did not travel a Mile upon the Lords Day, unlesf it was to hear Sermon in the neighbouring Parish; and yet several of your Probationers did so, to your knowledge; Nay, some of them travelled the whole Sabbath Day, and others relapsed in the same fault, passing by Churches in which there was publick preaching, and yet I hear the censure impos'd upon them, was not proportioned to the Crime: Sure I am some of them were suffered to Preach afterwards, for twenty *Merks* each Sabbath after it was known. Although I know no warrand why ~~why~~ they should Preach at all. For a Probationer is an Officer in the Church which I do not find mentioned in the New Testa-

more and is truly a Scandal to the Government, that any man should be suffered to Preach without having full Commission, as Christ gave his Disciples ; *Go, teach and Baptize, &c.* I have discoursed severals of you upon this point, but could never meet with any man who was able to justify it. That which occasions this digression is, that I was informed by a person of Virtue, Piety and Honour, that one of these Probationers Preacht against the use of the Lords Prayer, so violently (I may say so madly) that my informer thought he Blasphemed, and was ready to come out of Church upon that occasion, if he had not fallen instantly upon another subject. Whatever pretences (as it can be but a pretence) men may have for not making use of the Lords Prayer and Prayer, no man, who dare Preach against it, should be suffered to set his foot in a Pulpit.

Now to proceed to my own Vindication. Ye alledge I am not consistent with my self when I prest others to conclude worship with the Lords Prayer, and yet my self did not so when I used to pray in my Family ; But whoever (if any) told you so, he might, and should have informed you, that I never omitted one word of the Lords Prayer, the *I used it* in the same manner that the very

Reverend Mr. *Carstares* (as I am informed) does, But upon second thoughts and more exact enquiry, I judged, that concluding of the worship with it, is more agreeable to our Saviours command, and found it was the practice of the universal Church: and Published my thoughts upon the subject, as ye have it in my *Essay*, so that I was not inconsistent with my self.

Now having (as I hope) overturned the ground which ye say occasioned the writing the first part of your Letter, give me leave to remind you of it, and make my rejoinder, & tell you, that upon reading the first two or three Lines of your Letter, I found there such a strain and so loftie a Stile of Eloquence, as if *Suada* had been of Council with your *Funto*, and I expected to have found a Panegyrick upon the works of Creation, and Providence; which inclined and disposed me to speak with a *paulo majora canamus*; and indeed, I was resolved to join Issue with you, and cast in my mite, and assist you all that I was able upon so good a subject, that we might exalt our Sovereign Gracious G O D and Saviour, in our Prayers and Praises, as much as is possible for poor Worms. But, *prob dolo!* I soon found your strain of Eloquence followed with a bitter and groundless invective, which could flow from no-

thing but either ignorance, or not consider-
ing, or a voluntary misapplying of the Sc-
riptures; since it is impossible that the weak
Probationer (and some of them are weak
though) could think that *Uzzinb* his Sa-
cralegious assuming the Priest's Office, and
offering Incencie, and my pleading and pres-
enting you Ministers (who are the Gospel Prie-
teth in offering up the spiritual Sacrifice
the name of Christ, to be accepted upon
account, should not depend altogether upon
your own form of words, but sum up and
conclude the publick worship with that to
which our Blessed Saviour composed & tau-
& commanded his Disciples and their Suc-
cessors: I say, that no Probationer could fit
these two cases to be Parallel.

Ye say next "that the Lords Church
Servants are peremptorily enjoined by
the Spirit of God to stand fast to the lib-
erty wherewith Christ made them free.
which I answer, First, I hope by the Chur-
ch ye do not mean your selves only, for ye
but Ministers and Servants of the Chu-
rch and altho ye have inore occasion than others
of proving publickly the Church is not to

Christ. As to the use of the Lords Prayer your
 selves my know, and certainly our Saviour
 knows, and has testified. and is testifying a-
 gainst your not using it as a Prayer. more
 bays than one. And I acknowledge the
 testimony that passes through my hands
 may be accounted least of all, yet ye ought
 not to despise it, for God oftentimes makes
 use of weak instruments to advance his Go-
 dy even *out of the mouthes of babes and Suck-
 ings, he can perfite his praise.* My next Answer
 is; That I find once a perfectly well formed
 Prayer, with which no prayer which ye or men
 or Angels can make, can come in competition.
 We find the use of it as a prayer commanded in
 these words *When ye Pray, say, &c.* And if
 ye or any of you, or any man can shew me
 from the word of God any posterior command
 forbidding the use of it as a Prayer, or that
 our Saviour or his Apostles declared that
 ye might use it to or not, as ye thought
 fit; I shall not only say no more, but bumble
 my self to you, and make the best amends for
 what I have said. But if ye cannot shew me
 any such warrant from Scripture for your
 opinion, I have no scruple to say, that I look
 upon the omission of the use of the Lords
 prayer as a prayer in publick Worship, as a
 bold if not a sacrilegious adventure to de-
 prive our Saviour of the honour of obedi-
 ence.

ence, and his Church of so sweet a portion of Childrens bread and food of their Souls, and hinder them from so sure a Messenger, who cannot fail, if rightly qualified and directed, to bring what ever they can wish for, agreeably to the will of God.

Ye cannot think, nor will any Christian believe, that the makeing use of the Lords Prayer or pressing you to use the Lords prayer as a prayer, can have the least tendency to the turning aside to an other Gospel ; but on the contrary, your omitting of it in worship does greatly hinder the progress of the Gospel, and lessens your Credit amongst the hearers, of which ye should be much aware, for if once ye come to be contemned, ye are not like to prevail or have great influence upon your hearers; nor can there be a greater hinderance to the success of the Gospel, than a prejudicat opinion against the Preachers.

Ye call my pressing the use of the Lords Prayer a giving Laws to the Church ; but it was our blessed Saviour who gave the Law, *When ye pray, say, Our Father,* &c. I only put you in mind, and plead for Obedience to him, ye will not hear me, at which I do not wonder, when ye will not hear himself speaking so plainly by his inspir'd Evangelist. He has ipoken to you already,

ready, and to your Predecessors by his Rod, a very sharp one: he is now speaking to you even by his Rod, though not so sharply; and my earnest Prayer for you is that ye may consider on it, and hear and obey his word, before he take the rod of his Anger, and speak bitter things unto you, which I pray God of his infinit mercy, prevent and avert,

Your reflection upon my earnest and Pathetical begging of you in the name of God, and for the sake of his Glory, in the name of Christ and for the sake of his honour, is unavoidable: I can produce my warrant for using these words, and if I could find any that could be more moving which satisfies me, and would satisfie any body even the best Ministers or men with whom I have been acquainted & is far from a profanation; pray consider whether your not making use of the Lords Prayer as he has commanded, be not a corrupting of the Covenant of *Levi*: Pray read and consider *Mal.* 2. 7. to 14.

Ye say my pleading for the Lords Prayer is upon pretence: himself knows whether it be so or not, and I pray God forgive your uncharitableness.

I shall no more press an answer to my General Letter and Queries, since I see ye shitt it as being the work of an Assembly: (tho indeed it be the work of every one of you

you) And if I had sent it to any of your privat houses ye could not be answerable not to answer me, for upon the matter, your practice tells me what men must believe to be your opinion.

And now I have but two or three words to add : and First, ye tell me, "I am inconsistent with my self, & an imposer of Laws upon the Church, & charge me with a considerable peece of Apostacie, and practical turning my back upon God." And had ye called me worse (if worse can be) I do heartily forgive you, though I be sorrie ye should be instruments of it ; Yet I rejoice that my blessed Saviour counts me worthy to suffer reproach and ignominy for pleading his cause and pressing your obedience ; for I am sure enough, if I had not written a[n]t the Lords prayer as I did, I had not had such Language from you as ye are pleased to propine me with.

If I were of such a passionat humour as your Letter from Inverness calls me, and were I writing to a Countrey Gentleman or Civil Court we cold not miss but come to down right Scolding. But I consider that I am writing to Ministers of the Gospel, and I hope faithful in many and most things, therefore *mibi temporo, vobis parco* ; I will not offer to repay you in your own Coin; No,

have not so learned Christ, say of me what
will, and call me what ye please; so long
ye Preach Christ's Gospel, I shall call you
Calvin called *Luther*, the Servants of Je-
sus Christ. The Apostle *Paul*, and *Luke* the
vangelist to do so, teaches me and justifies
my meddling. The *Ereans* are commended
for searching the Scriptures even when the
postles Preach'd *Acts*. 17. 11. and much
more may I be allowed to search the Scrip-
tures with respect to your Doctrine, who are
not infallible; and the Apostle *Paul*, *Col.* 4.
nd *penult.* desires the *Colossians* to tell *Ar-
bippus* (who was certainly a Pious Min-
ister of the Gospel) that he should take heed
to the Ministry which he had received of
the Lord that he might fulfill it; And I de-
sire to know, why I, or any Church member
may not say the same to a Minister or Min-
ters, Nay, even to the General Assembly:
and certainly they are bound to hear me and
set me right if I be in a mistake: And it is
certain that ye or I are in the wrong, as
to the use of the Lords Prayer, and it is ve-
ry hard if any single Minister should refuse
to be convinced by my *Essay* and General
Letter, or convince me by his Answers; nor
can you fulfill the Ministrie, without having
at least, equal regard to our Saviours com-
mand as to worship, as ye have to Doctrine.

What

What ye say of the Lords Prayer in the Directory, and your wills with respect to your Tongues, people will look upon it as fine writing, so long as ye neither make use of the Lords prayer as an exact Directory, nor as a form: & it minds me of what is written Math. 27. before the middle.

Ye discharge me once and again from writing any more to you anent the Lords prayer, and I do not believe that ever Presbyter or Minister did the like. And indeed it makes me, with grief of heart, call to mind what the Rulers of the Jews said to the Apostles Peter and John, Acts 20. 32. and 18: I will not give you the answer that they give to the Rulers. I do not look upon you in the same Category, but considering that they were no Christians and that ye are Ministers of Christys Gospel, there is no body has seen your Letter, or shall see it, but must take offence at it: And if ever there come a day like to these which I have seen, which God forbid, I say again, God forbid, I doubt not but ye will remember and read your Sins in your Judgements that ye durst forbid any man to speak to you of the Lords Prayer.

And now I must tell you, that tho this Letter be directed to you all, yet I know there are some amongst you, who are of my opinion

opinion, I except them from any thing that I said, which does not agree with their own entiments.

Ye tell me ye are my Souls wellwiflers : Which I doubt not, and for which I thank you, and I assure you in sincerity, that I wish well to your Souls, your Bodies, your Families and all your concerns.

Ye will certainly pardon the length of his Letter, since ye are to expect no further trouble from me, if your return to this do not draw and force it from me.

Ye may, perhaps, think me a Pedant for interspersing some Latin Words, now and then, which I would not have done, but I know I am writing to Scholars and better humanists than my self. I shall add no more but tell you, *plus debet quam solvit inaps-
sed. & hoc & que nuper & olim a me in ve-
stris manibus habetis, mea mica est.* And so I remain with all due respect and deference, without Complement, Affectionately and sincerely,

Very Reverend,

Your most Humble Ser-
vant,

W. C. of Calder.
Letter

Letter, Sir Hugh Campbell of Calder to
General Assembly mett at Edinburgh
15th. April 1708, Dated April the 1
1708.

Very Reverend,

That which occasions my giving you
trouble of this Line, is, that I
told, that the Presbyterie of Inverness
Forress, have laid it upon their Commi
ner, to represent the condition of the Pa
of Ardorseir, to the Reverend Assem
And I being the only Heritor of that Pa
I thought it my duty to tell you, First,
it is the smallest Parish I know in the N
of Scotland, and the least Stipend, and
is little less than the third part of the
Rent, but lys in so little bounds, the
easiness of the Charge with respect to
is very inviting, so that the place's
Vacant is what either the Parish, the Pe
tory or my self must be blamed for
Presberty knows how oft I intreated
to plant it, and wera'st the choice
man to themselves, upon the condition
he should make use of the Lords pra
terminis in publick worship: the Par
animously did the like, at length I left
the Parish to make their own choice

sister, and address the Presbyterie, which
 I did, and every man of them went with
 to the last meeting at *Auldearn*, tho' at a
 d^r distance from them : I wrote at the
 Crimie to the Presbyterie, and all the an-
 s^r that they, or I had, was but a Dilator,
 tending they could not proceed one step
 h out corresponding with the Presbyterie
 within which he liv'd, and some other
 sisters in the Synod, alledging he was ut-
 ly a Stranger to the Presbyterie ; His
 me is Mr. *Donald Mcintosh* Minister at
Ball, and truly I never heard any body
 speak ill of him with respect to his Minister-
 gifts, or to his Life or Conversation; but
 the contrary, I could upon good grounds,
 more for him than I believe his modesty
 wld allow me; This I will say, that he is
 far preferable to any Minister in the Pres-
 terie where he lives, with whom I am ac-
 quainted, & I have conversed with them all
 ept one. The busness lyes now before you,
 Mr. *Mcintosh* will stand proof against any
 thing that malice can say against him. He is
 known to the Reverend Mr. *Robert Baillie*
 Minister of *Inverness*, & I believe he will
 e no ill Character of him : And if the
 ike be longer Vacant, let the blame lye
 ere it will, it is neither upon the Parish
 me. And so I hope y^r l order the admis-
 ting

ting of him to that Parish, unless some
undertake to Lybel him, which I
none of those who are against the Pl
of him in this Presbyterie do or wi
Thus, referring and humbly submitti
affair to your consideration and deci
remain affectionately,

Reverend Sirs,

Your Humble S

H. G.

Member Letter, Sir Hugh Campbell, a
ber, to the General Assembly, the sa

Very Reverend,

THe inclosed Copy of my Gener
al Letter to all and sundry Ministers
Gospel, &c. has been sent
seen by not a few Ministers; I've
likewise to some Presbyteries, and altho
torn I have, & either no answer at all, or
ring me to the General Assembly, which
ed me to to send it to you, for their
decision, of which I doubt not, and wi
thout a great honour, or for their
Exhortation and dissuasion to the like

very acceptable; And therefore I intreat you, that this my Letter to you, together with my General Letter herewith sent, may be communicated to the *Right Reverend Assembly*, and that you may not suppress it, as my former Letters were dealt by, by the Moderators of the three last Assemblies, tho the Moderator of the Assembly 1706, was most to blame. If my Letters at this time be not publickly read or that I get not a Categorical answer, I never intend to trouble any Assembly or Presbyterian Minister hereafter anent the affair: But I shall be so free as to tell you, that I have Copies of all the Letters which I wrote to the Assemblies or to particular Ministers anent the use of the Lord's Prayer, bound up and ready for the Press, and such answers as I received from any Ministers to them, and this my Letter to you. I design that all of them be Printed in *Scotland, England, and Ireland*, and 'tis like Copies will be sent to the Protestant Churches as far, and to every place with which those Kingdoms have any commerce, and then my busines is at an end. But if the Assembly take the affair to their consideration and approve or censure, and return me an answer, whatever it be, I intend not to give them any more trouble with my writings. I am very far from designing to distract

disturb the Church Government, but would
gladly have any thing that is a wise, helpful
Perhaps, there is not a man alive this day
who did more to prevent trouble to, spent
and ventured more to support, such a work
in a state of suffering for their profession, and
now the Government before the late Revolu-
tion, than myself. Which consideration, I
hope, will procure at least so much respect
and favour as to have my Letters read and
answered, if not more. And so I shall add no
more but that I hope you will not, by not
pressing my Letter, get your self a name which
Herofretus purchased by an extraordinary,
but no commendable action. I should be ver-
ry sorry that any Minister of your Compan-
ion had the like fate. I wish all of you well
and very well, and that there be more and
more cause to speak well of you, and to make
men in love with the Government, to which
I am sure the making the same use of the
Lords Prayer which the far greatest part of
Protestant Churches do, would contribute
not a little: and so I remain,

Your Affectionate Friend and Servt

has been a year, during which time I have been in constant
and frequent communication with the other members of the
Society, and have been in full *Agreement* with them in
all their proceedings.

The Conclusion, to the Impartial Reader:

NOW, after you have seen the *Essay on the Lords Prayer*, with my *Letters* anent it, and the answers I had from the Moderators and other Ministers and Presbyteries to them ; You cannot but see, that they have said nothing, or nothing to the purpose, and believe that they can say nothing when you consider that I invited, intreated, and, as it were, provoked them to answer : and that I have said enough (tho much more might be said) to convince and leave the partie with whom I have to do, inexcusable, for permitting the use of it, as a prayer in publick worship.

Since what is not necessary must be tedious ; I shall not in a pathetical conclusion resume what I have said, nor add much more at present to perswade such whose error is willfull. Reason may convince the understanding or judgement ; but humour, self conceit

ceit, the credit of a Partie, or an undue opinion of mens own attainments, oft times governs and mis-leads the will. Yet the case in hand is so self evident, that I cannot but wonder how all these, and even interest it self, with all their power which is great, could get the better of the broad conviction which it carries along with it. The text (*And be said unto them, when ye pray, say, Our Father, &c.*) is plain, as plain can be, and admits of no Commentary, the Literal sense of the words must be understood to be the meaning of them; here is no metaphor or figure; here is no Parable to be explained.

The words, *And be said unto them*, is the same as if it were written, and he commanded them and they did not obey, were to call them the worst of men, considering that he was not only their Master, but God as well as man, to whom they owed absolute obedience without disputing or reserve: nor could they believe him to be so, without obeying his Command for making use of the Prayer, which he taught them at their own earnest desire: But certainly they believed and confessed him to be God as well as man; Now, to say they did so, and did not obey, is a Paradox. The party that I have to do with, confess, and, I hope, believe, that he is God, and assert themselves to be the Successors of

his Disciples. Now to say so, and yet not think themselves obliged to obey his command; as certainly his Disciples did, is a Paradox and a Contradiction. Not doth the distinction, of Lawful and not Expedient, mete the matter; For to say that our Saviour did make a most comprehensive Prayer, in most perfect form, and commanded it to be used in publick worship, the use of which could be at any time inexpedient, is a Paradox. It is true, the Apostle Paul says, *all things are lawful to me, but all things are not expedient, all things are lawful to me but all things edifie not.* 1 Cor. X. 23. How strangely is this Scripture Text misapplyed in this case! doth not the Lords Prayer Edifie more than any other prayer? Do not themselves call it, as ~~as~~ is, a summary of the Gospel? and therefore cannot come within the compass of the *All things* mentioned in this Text, which must be understood of things in themselves indifferent: The Apostle tells us elsewhere, that it was lawful for him to carry about a Sister, a Spouse, that is, a wife; and to eat whatever was sold in the Shambles &c. as things indifferent, which were Lawful, but yet not expedient for himself. Again, to say that the use of the Lords Prayer is Lawful and Expedient to some and not so to others, is a paradox; for he who thinks

it lawful and expedient, Sins, if he do not make use of it, And will any man who omits the use of the Lords Prayer, dare to say, that if himself used it, he should Sin: which he must say, or else cannot say, that it is in-expedient, and so lose his excuse for his omission; I would fain know which of the Ten Commandments he Sins against by making use of the Lords Prayer in publick worship.

Again, to say, as some practise, that it is not Lawful and expedient to make use of the Lords Prayer, as a prayer, in his own Parish, where he Preaches ordinarily, and yet that it is Lawful and expedient to make use of it as a Prayer, when he is called to Preach in a neighbouring Parish, is a paradox. To say, that when a man is Minister in one place, is it lawful and expedient to make use of the Lords prayer in publick worship, and when he is transplanted to an other Parish, It is not lawful and expedient to make use of it there; What a strange paradox is this! since the people are every where desirous to have it made use of. Consider that to be lawful & expedient is the same thing with necessary, & to be inexpedient in this Case, the same thing with being unlawful; And if it be inexpedient, that is unlawful, & consequently if they Sin who make use of the Lords prayer in ter-ru-

termine in publick worship, Why do not such as differ from them, if they be the greatest part, admonish, rebuke, and even censure such as make use of it? and if they think there is no sin in the using of it, why do not themselves use it, and so unite with them in that which they think is no sin? and not only with them, but with all the Protestant Churches in the matter of worship, and enlarge their Charity by their Unity, which beside all other arguments, is at present become necessary to preserve us and our Holy Religion?

If Presbyterians were in the same Circumstances now, as they were in the year 1649 which they brought upon themselves by their meddling too much with the Civil Government of the State, which prov'd so fatal to the Excellent and Pious King *Charles I.* and ended in the suppressing of the Government of Church and State, by *Oliver Cromwell*, and put in fear (when King *Charles the Second* was invited home) of being imposed upon, in the matter of worship, as they had been in *Anno 1636*; I say were they in these circumstances, we could not be much surprized or provoked, although they laid aside the Lord's prayer now, as the Assembly 1649 did then. Some grains of allowance are to be given where Nature gives such strong influence.

tuences ; but it is far otherways ; we have a most Gracious Queen, from whom they have nothing to fear, unless they draw it upon themselves by their obstinacy, in not agreeing with the Church of *England*, with whom we are now united unto one Kingdom, in point of worship as to the use of the Lords prayer, since themselves acknowledge it to be Lawful, and give no reason for their not using it as the Church of *England* does. I hope I have proved by what I have written upon the subject, that it is impossible to give a reason for their omitting it ; I have shew'd you what paradoxes and contradictions follow upon their practice, with respect to the Lords Prayer, some making use of it & some omitting it. And I think common Prudencie should direct them not to build upon a foundation of Paradoxes ; and if they do not come (as many of their bretheren have done) to make use of the Lords Prayer in publick worsh p, Time and experience and the effects which their obstinacy may produce, will make them sensible of, and acknowledge their error, when perhaps it may be too late for their safety, or even for being heard ; and many may be ready to say, *Pudet, pudet*
Doctores illas, quibus quod ad hanc rem attinuerit, indocti rectius sapuerit.

And

And now I shall say no more, and indeed I would not have written a line upon this subject, if my Letter to the Reverend Assembly had not been suppress'd, as I have said. Although this Manual was ready for the press, and sent to Edinburgh to be Printed in September 1707, yet I stopt it, as I had done formerly, untill I should see what the Assembly this Year 1708, would do; but my two letters to it have been suppress'd; Therefore since I cannot expect to be heard, I resolve to give them no more trouble with my writings upon the subject; but leave the cause to be judged by God and our Saviour, and censured by the Christian World. And after all, my prayer, my earnest prayer shall be, that God may perswade Japheth, and that he may dwell in the tents of Shem; that all parties of good Protestant Christians may unite and agree in Doctrine and worship, and their practice in both, may be according to Christ's Doctrine, which he has so plainly taught, and is briefly comprehended in that excellent short Sum of it given by himself, *Mark XII. 30. 31. And thou shalt love the Lord thy God with all heart, with all thy Soul, and with all thy mind and with all thy Strength,* This is the First Commandment, and the Second is like, namely this, *thou shalt love thy Neighbour as thy self;* there is none

none other Commandment greater than these. Luke X. 27. And he answering said, *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy strength, and with all thy mind; and thy Neighbour as thy self.* Math. XXII. 27. 38. 39. Jesus said unto him: *thou shalt love the Lord thy God with all thy heart, with all thy Soul and with all thy mind.* This is the first and great commandment. And the Second is like unto it. *Thou shalt love thy Neighbour as thy self.* Compare with Math. VII. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets, and Luke, VI. 31. and as ye would that men should do to you, do ye also to them likewise. If these Texts I have mentioned be duly considered, and that the Ministers of the Gospel conform themselves in their practice to them, Presbyterians will certainly find themselves obliged to make use of the Lords Prayer in publick worship as a prayer; for that love which these Texts require to God and our Saviour who is God, will move them to obey our Saviours Command, *When ye pray, say, Our Father,* and they of both persuasions, will see it necessary to forget the bitter taste, they have too long retain'd, of the rough usage they met with from each other by turns, when they had

had the Chair ; and so revive that Charity which is much decayed ; altho indeed it may be called *Articulus stantis aut cedentis Ecclesie*, as being the life of true Religion.

But now I shall but say one word or two : The first had been more fitly placed in my answer to the Presbytery of Inverness, or rather to the Moderator, for I mett with none of the Brethren that owns his Letter of the 28 August 1707 in which he says that "the Spirit of the Lord peremptorily enjoyns his Church and Servants, to stand fast in the Liberty wherewith Christ had made them free.

Now to apply this text as he does, and to conclude from it, that Christ made us free from the use of the Lords prayer in publick worship, must needs be a willful error perverting and mis-applying of the Text. No man of sense (tho never so weak) can think that the Apostle did look upon the Lords prayer as any part of that yoke of bondage in which he would not have them to be again intangled, Gal. V. 1. 2. My next and only word which I shall add, is, that I truly wonder, and I believe all except themselves do so, that they who allow no sett Forms by which people might know before hand what they are to pray for in publick, but must dictate, and that *ex tempore*, what people must pray for, should not be content that out blessed

Society, who is God, should Indite to tell
what he does, in that excellent Form he has
left his Disciples and Successors, but think
their own *extempore* prayers, are better w
out the Lords Prayer than when conclude
with it; Albeit the XI Chap. of Luke f
the first to the 14 Verse; their own Direc
tions for Worship; Aq's of Assembly of both K
inds; and the practice of the Univer
Church; even of Presbyterians in Scot
before the year 1649, do assure of the
truth. Therefore

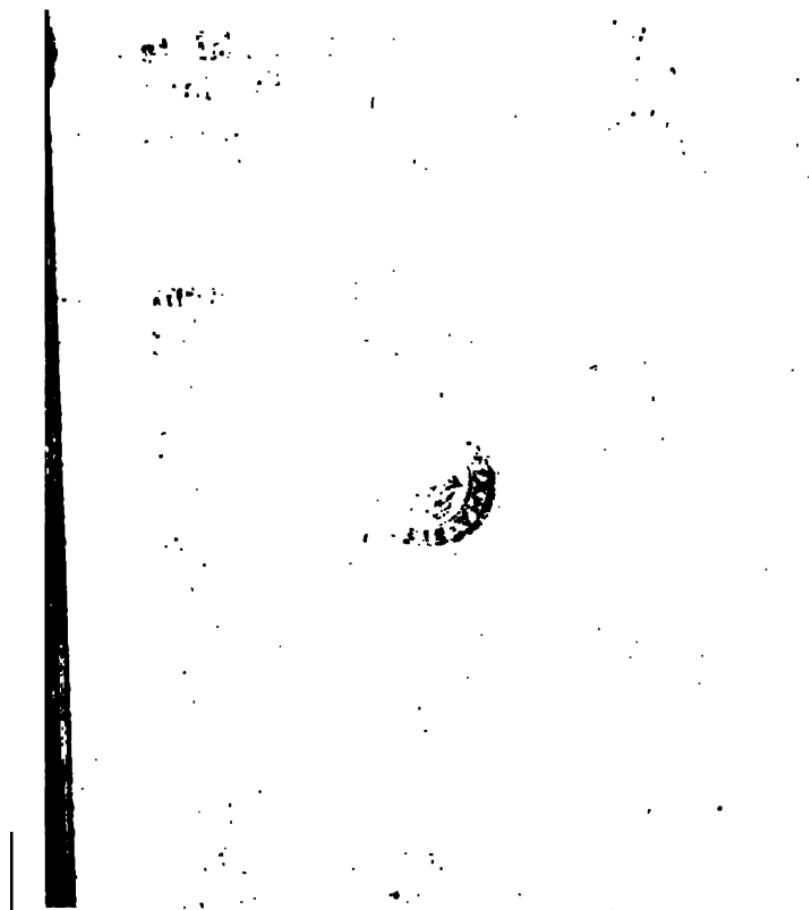
May he, who only could and did open
bodily eyes of the born-blind, open the
eyes of the understanding, not only of such
through their weakness do not, but even
those, who are willfully blind, and will
see their duty as to the use of the L
prayer.

May all the Pastours and Minister
of Christ's Gospel, whom himself has sent o
Labour in his Harvest or Vine-yard, have
one heart and one mind ament the fundai

evailed) which truely was a Scandal to
christianity it self, so that the Gospel may
have its free course in those Kingdoms of
Scotia and *Ireland*; and our Churches, our
Jerusalem, may become the praise of the
hole Earth.

May Our Gracious Sovereign the Queen
a jesty, whom God has appointed a Nursing
mother of the Churches in her Dominions,
assisted by Almighty God and our Savi-
or, and be Succesful in the exercise of the
reat power and priviledge wherewith Al-
mighty God hath invested Her, even with re-
spect to these Churches, for these ends, that
Her Throne may be established in Righte-
ousness. May a Protestant Succession of the
oyal Family never fail, but continue to the
orlds end. Almighty God grant Her Ma-
esty a long, long, and prosperous Reign.
May Her Great and Good Name never Dye,
it be remembered and Celebrated with Ho-
nor by late Posterity till time shall be no
more. *Amen.*

F I N I S.



AN
ESSAY
ON THE
Lord's Prayer,
BY
Sir HUGH CAMPBELL
OF
CALDER.

One of his Disciples said unto him, Lord, teach us to Pray, as John also taught his Disciples. And he said unto them, when ye pray, say, Our Father &c. Luk: XI. 1, 2.



Edinburgh, Printed by Mr. Andrew Symson,
1704. and also Reprinted by him 1709.



(3)

THE

Preface.

Having frequently discoursed some Moderate, Pious and not unlearned Ministers of the Episcopal Perswasion anent their Constant use of the Lords Prayer in Publick Worship, I must acknowledge they gave me such Reasons, and proposed such Arguments to justifie their Practice in that point, as I was not able to repell. This made me resolve upon a more exact enquiry, by discoursing with Presbyterian Ministers as I had occasion, and considering what I had seen writen by any of them upon that Subject: But could not find they had said or writen any thing that could so much

as excuse their omission of that part of Divine Publick Worship ; but rather find them blamed for it, not by those only who differ from them in point of Government, but by others not a few of the Presbyterian Communion. And being unwilling that Divines, hinc inde Orthodox, should continue in a Difference of Opinion, in a matter of so great concern, I came, not without some Difficulty, to a resolution of writing these few sheets ; that by offering to the Impartial consideration of the Presbyterian Ministers and Judicatures, the Reasons and Arguments that occur'd to me, I might either convince them of their mistake, or give them occasion, if they can, to vindicat themselves, and satisfie many good serious men, who take Offence at their Omission.

But before I enter upon the Detail of these Reasons, I would advertise the Reader, that it is not my purpose to fall to profound Reasoning with the Learned of the Partie, I have to deal with ; I am sensible enough of my Weakness and Insufficiency for such an undertaking ; being a man of very little Learning, and in the course of my life not much conversant in the nice debates of the Schools, and subtle Superfine Metaphysical Distinctions of the Men of the Gown, which have almost eaten out the Bowels of Religion, and destroyed

(9)

destroyed the Life of it, Charity. Besides I
was well aware, that I should (in that Case)
be liable to variety of Censure & Misconstruc-
tion. Nor indeed could I ever have prevail-
ed with my, self to expose my poor Sentiments
to the view of so Ingenious and Learned an
Age, were it not that I thought no man could
be blamed to contribute modestly what he
could in a Cause of so General concern and
universal influence; that there is no Chris-
tian but should find himself concerned in the
one side or other of the Question. God does
not always use the greatest and most likely
means; but often makes his power appear
in the weakest. If these Inartificial and Un-
polished Lines, having nothing else, yet I
trust they have the power of Truth, and the
Honesty of a sincere intention to recommend
them to your serious Consideration.

OF

Of all Prayers, we have great reason to think the *Lords Prayer*, as we commonly call it, to be the most acceptable Prayer unto God, that we can use: and though we may use others to that, as our several occasions may require; yet to think better of any other of our own devising, than of that: or so to be in love of our own Forms, whether set or sudden, as to omit that in our Devotions, whether publick, or privat, cannot be less than Blasphemy, and Sacrilege in a high degree. And then to say, that it was not intended by Christ for a Form of Prayer; to be used *verbatim*, as it is set down, but I know not for what, is so ridiculous, and contradictory to the Text it self, and to the practice of all Christians of ancientest Times; that we may as well allow of Papists to say, That when Christ enjoyned *Drink ye all of this*: he meant the Priests only, and take it for a sufficient excuse of their abominable Sacrilege, in bereaving the People of the Cup, in the Administratiōn of the Sacrament. *English Annot. on Psal. LXVII. Verse 1.* Printed London 1657.

(3)

AN
ESSAY
ON THE
Lords Prayer.

OUR Blessed Saviour, in that most admirable abstract of the Christian Law, he delivered to his Disciples from the Mount; gives them his particular Direction concerning *Prayer*; a most necessary and indispensible Duty, incumbent on all his followers, and the surest mean to obtain from heaven all necessary blessings, Spirituall and bodily, Temporal and Eternall.

Amon

(C. B.)

Among these, we have two ex-
Cautions very necessary to be observed in
in their privat Prayers, which are here partly
spoken of. The first is against *van-*
ty, where he enjoyns us to be as pri-
possible. The second is against *van-*
titions; where, as a remedy, he pres-
us a most Concise, the' (in the mean t
a most Comprehensive and perfect P
of privat Prayer; Willing us to omit no
that is virtually included therein, at
say nothing but what is agreeable to
Patern. And I might have called it a P
of Prayer, which its being a Patern can
hinder. For the words, if you'l consider
Originall, you'l find, may be rendered
ways without contradiction.

In the XI. of *Luke* verse 2. in and
to his Disciples, who desired him to give
them to pray as *John* also taught his Disci-
ples; He directs them to the use of that
ry same Prayer which formerly (on
Mount) he had prescribed as a Patern
privat Prayer. And now enjoyns them
use it, not as a Patern only, but as a P
in the Publick Prayers of the Church; therefore
he fayes not here as before on
Mount. *After this manner pray ye,* But
positive, when ye pray say. q. d. Si
the Mount I formerly delivered a Pat

(9)

of Prayer, to which I will'd you and all my followers to conform your selves in your privat Devotions; so as not to ask any thing but what is therein comprehend-ed, nor omit any thing which is therein included: But you (and what I say to you, I say to all your Successors) in your Publick Prayers, in the course of your Ministrie are to say *Our Father* &c. as the summ of all your other Publick Prayers. And thereby you are to pass from what through weakness, you happen to say amiss, and add what through infirmity, you happen to omit. For when you put this Prayer to my Father (in that very Form I have now prescrib'd you) in my name, and with the necessary Graces and Aids of my Spirit, the faults and defects of your other Prayers proceeding from weakness and infirmity shall not be imputed to you.

That the Disciples desire was to be taught a form of Publick Prayer, and that our Saviour gave them this Form, to be used by them or their successors in Publick, is what the following reasons make very evident.

2. It cannot be supposed that they who had been Christ's Discipls so long, and believed him to be the true *Messia*h, and the only Mediator betwixt God and man; by

whose Mediation, Death and Intercession
their Persons, Prayers and other performances
were to be accepted: That they who
convers'd dayly with him, and heard him
Pray and Preach; and saw him confirm his
Doctrine and prove his mission by manifest
Miracles: By all which he designed, in
particular, to fit and prepare them to be
his messengers to Preach his Gospel; It
cannot (I say) be suppos'd that they did
not pray in private or had not learn'd to
offer up their desires to God, by the
help of his spirit in the name of Christ,
with the humble confession of their Sins,
and thankful acknowledgement of his mer-
cies. Which is the description of Prayer
(and a very good one) given by the Assem-
bly of Divines at *Westminster* in their lar-
ger Catechism; and approven by the Ge-
neral Assembly of the Church of Scotland
Anno 1647.

2. It is not to be thought, that the Disci-
ples, to whom but a little before, Our
Saviour had prescribed a perfect pattern of
Private Prayer, in his Sermon on the Mount,
should now again ask him how to make their
private Devotions. No, certainly that would
not have been a Question pertinent enough
for the Disciples of Jesus, who can ~~not~~ ^{not}
think to ~~mean~~ ^{mean} of him, without doing
~~them~~ ^{them} injury.

3. The Disciples desir'd our Saviour to teach them to pray even as *John* taught his Disciples, Now 'tis certain that a Form of words was all that *John* could teach his Disciples: For the sincerity of *Alms*, the purity of affections, the holy impressions of the greatness, goodness, purity, and Holyness of God, the humble and low thoughts of themselves, the sense of their sins and necessities, and Faith in the mercy of God through *Jesus Christ* (all which are necessary for the right performance of the duty of Prayer) were not of *John*'s giving: For God only can give, and know where these qualifications and Graces are.

4. Our Saviour's answer to his Disciples, puts it beyond all doubt. For he says not here to his Disciples, as he said in his Sermon on the Mount: *after this manner pray ye*, but *as ye* which *Montanus* renders *Dicite*, in our language *Say Our Father &c.* Now 'tis agreed on by all Divines, that the Literal sense of any Text of Scripture, if it be not contrary to the Analogy of Faith, is the true sense: and I think none doubts that the literal sense of these words *when you Pray, say, Our Father &c.* is when ye pray make use of this very Form of words. And will any Christian have the Impudence to say, that this sense is contrary to the Analogy of Faith?

The import of the word *orare*, which *Montanus* renders *DUM ORATIS*. When ye pray, is there also to be considered. As if our Lord had said, when ye pray, continue and cease not, untill ye have Pray'd in the words and Form I give you; *Our Father* &c. and (which deserv'd to have been considered as a particular reason) the Practice of the whole Christian Church, in all ages and places of the world, confirms this sense. Nay, and the constant practice of the Presbyterians in *Scotland* untill the year 1649. For till then they were all in use to conclude their publick Prayers, with our Lord's Prayer. And of this I my self was a witness, when I was at the School of *Forres*, and had learn'd my Grammar. *Forres* was then, as it is still, the seat of the Presbyterie, and that Presbyterie was then as eminent and well respected with the Presbyterian Church, as any Presbyterie in *Scotland* this day: and indeed at that time, there was not the face of all Episcopal Church in this Kingdom; the Assembly in the year 1638, having not only turn'd out all who adher'd to Episcopacy, but Excommunicated all the Bishops in *Scotland*, and in this they were more unanimous, than in any case I know: and yet I heard every man of the Presbyterie of *Forres*, conclude his

Prayer

prayer, with our Lords Prayer, as oft as they Preach'd, not on the Lord's day only but also at the meetings of the Presbyterie on other days.

If it be enquired, how they came to abandon this Christian Custom in the year 1649? I shall give you, what account I had of it from some men, as pious and learned as any I overtook and fell acquainted with, of them who had been members of the General Assembly 1649. which take as follows.

There was one in the Assembly of more than ordinary credit among them, who with more Zeal than knowledge, told the Assembly, that in times of popery there were few prayers used but the *Lords Prayer* and *ave Maria*; and that the greatest part of their Devotion consisted in the oft repeating of these, and that many as yet (especially the Commons) made use of no other Prayer, which they repeated by roat without understanding or Faith, to which they were very much encouraged by the Ministers their concluding their publick worship with the Lord's Prayer. And, therefore (said he) it is my opinion that the Assembly, by an Act, discharge any more use of this Prayer, in publick as a Form. The man that spoke was, as I have said, of more than ordinary Credit among his brethren; so that

they easily comply'd with his Overture, and order'd the Moderator to form an Act to that purpose. This he essay'd to do once and again: But at last told the Assembly that he could not find Language or words for such an Act as would undoubtedly displease all the Protestant Churches abroad, and a great many friends as well as others at home. That therefore it was his humble advice, if the Assembly had a mind to lay aside the publick use of the *Lords Prayer* that the Ministers who were members of the Assembly should first forbear it themselves, and should (when they went home) acquaint their brethren, at the first meeting of the Respective Presbyteries, that it was the will of the Assembly, That the publick use of the *Lords Prayer*, which was formerly practised, should after that day be universally forborn in all the Churches of this Kingdom. The greater number easily agreed to this Overture, as that which would give least offence. 'Tis certain that many of the Ministers were much displeas'd at the passing of this reslove, tho, for peace sake they comply'd with the greater number. And my informer told me this story with great regret, but thought not the matter of such importance, as for it to divide them from his brethren mett in a General Assembly.

bly. Truly he would have been too wise, who could presage what happened the next year.

Let the Impartial Reader judge if there was here ground sufficient (tho' what was alledg'd had been true) to warrant so very material a change in the publick worship of God, contrary to the very express command of our Saviour, and the constant practice of the Catholick Church in all Ages; but I cannot omit to make the followving remark on it.

The Assembly which laid aside the publick use of the *Lords Prayer*, was, (I may say) the last compleat Assembly that has been in *Scotland* to this day: For *Oliver Cromwell* and his Officers for the most part, and others who met in the Parliament house of *England*, and call'd themselves a Parliament, took offence at the General Assembly's treating with and calling home the King. When *Cromwell* therefore had over-run *Scotland* in the year 1650. he sent his Orders, to General *Monk*, that he should suffer no General Assembly to sit in that Nation. In obedience to which Orders, General *Monk* sent *Colonel Lilburn* with some Soldiers to raise the General Assembly in the year 1650 as soon as they were mett. The Colonel commanded them to go with him to

the General at *Dalkeith*, and when he had brought them as far as the *Burrow-muir*, told them he had Orders from General *Monk* to discharge their meeting any more in an Assembly, that thy were now allowed to go home, but (pointing with his hand to the *Burrow-muir*) said, *Gentlemen if ye will have any more such meetings, ye see what they may end in.* So there were no more Assembly's from the year 1649 to the year 1689. 'Tis true, at the late Revolution which happened, Episcopacy was abolished, and the Government of the Church put in the hands of some few surviving Presbyterian Ministers. But such of the Episcopal Clergy as submitted to the Government of the State, which was then set up, were continued in their Posts; and exempted from Presbyterian jurisdiction (except in the cases of insufficiency &c.) and continue so to this day, with greater encouragement, and liberty than was first given them: These (I say.) not having place or vote in the Presbyterian judicatures, their Assembly's cannot be reckon'd full and compleat as wanting the representatives of so considerable a part of this National Church; nor the Presbyterian Government fully established to this day, nor do I expect to see it in hast. I'm sorry there should be such

such ground to say, that the use of our *Lords Prayer* in publick worship, & other General Assembly's for Government, seem to be laid aside much about the same time, that people are apt to think, and some do observe, that as the General Assembly *laid aside the Lords Prayer, so our Lord, who compos'd and commanded the use of that Prayer, laid aside the General Assembly.* And who knows but if they still discontinue the use of it, the same Lord may lay them aside again, before they be fully established.

But to return to the Subject, Let it be considered. 6. That since doubtless, the Disciples of *John* made use of that form of Prayer he taught them, May it not seem very strange, that any who pretend to be the Successors of the Apostles, the Disciples of *Jesus Christ*, should decline to use that Form, which their great Master himself compos'd, and commanded to be used? I cannot discover any shadow of Reason for this Omission. I'm sure (and very sure) they can find no Precept or Warrant in all the New Testament for it. But on the contrary (as hath been already said) an express command for the use of it, in these Words, *wken ye Pray say, Our Father, &c.* Add to this, that *John* the Baptist acknowledges, that our Saviour was greater than he,

that he was not worthy to loose the latchet of his Shoe ; that ~~he~~ while ¹ baptized with Water, our Saviour did baptize with the Holy Ghost. Is it not then very evident, that a far greater respect is due to the form of our Saviour's Composition, than to that of *John's*? The form of Prayer which *John* taught his Disciples is lost. But our blessed Lord's Prayer, is by his special Providence still preserved and recorded once and again by the inspir'd Evangelists (no doubt) for the use of his Church to the end of the World. Now I would gladly know, why the Spirit of God would have directed them to do so, and to record, not only the Command it self, but the occasion of it, if any Minister, or Society of Ministers may, when they please, lay it aside so as never to use it. No meeting of Ministers or G. A. has ever said, or dare say, that they do it with a *non obstante*, *i. e.* notwithstanding that Christ Commanded it to be said, which they must do (as the *Pope* and his Conventicle did in another case) or confess they are in the wrong. And may Almighty God set them right, and as a proper mean to make them so; I shall set before their Eyes that perfect Form of Prayer, which their great Lord has commanded them to use, and intreat them seriously to consider the Excellency

Excellency of it, with respect to its Author, Matter and Method.

Our Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done as in Heaven, so in Earth: Give us day by day our daily Bread: And forgive us our Sins ; for we also forgive every one that is indebted unto us: And lead us not into Temptation, but deliver us from Evil.

Consider how fit and apposit are all the Words and Expressions of this most perfect Form : Such as no humane composition (tho' made by an Assembly of the best Divines, for the use of the Church in publick Worship) can come in competition with it ; far less the extemporary conceptions of single Ministers. The excellency of all other Prayers consists in the nearest conformity to it. It is adapted to the necessities and wants of all mankind, and comprehends all that's necessary for Soul and Body, for privat persons or publick Societies, for Church or State. In short, 'tis a Sum and System of all Divinity, considering that 'tis to be put up to God the Father, in Name of God the Son, by the help of God the Holy Ghost; by whose motions

light, rais'd to the greatest possible hei
And hence it is, that we are cheer'd
to submit to his Will in our Afflictions
and readily to do his Will in all he a
mands; and that with an Heavenly
to his Service, wherewith the blessed
gels of his pleasure are inspir'd. And in
knowledgment of his absolute Domini
over us, and our dependance upon
who is God All-sufficient, we are taugt
the fourth Petition to pray,

Give us day by day our daily Bread.
All necessary temporal mercies, which
ought to look upon as his Gifts, and
as the aquests of our industry and la
or the Donatives of our Parents and fri
for these are but Instruments and mea
which God convoys them to us. We are
taught nor warranted to pray for r
but for the supply of our necessitie
by day. and are oblidg'd to rest chear
upon God for, and to be contented and
pleased with, the measure and port
the good things and comforts of thi
which he thinks fit to bestow upon
the use of ordinary lawful means.
because we are apt to neglect or misim
the mercies, spiritual or bodily, he
stows upon us, and thereby sin against
we are therefore taught to pray,

And forgive us our sins, which petition our Saviour hath taught us, will not be granted, but on condition of our Repentance, faith and amendment, and particularly of our *Forgiving those who sin against us.*

And therefore we are to forgive our enemies, so that we may be able in sincerity to profess to the Almighty God, that we do so: And that we may not be encouraged to sin, by God's pardoning us, we are aught to Pray,

And lead us not into Temptation. i. e. that God would not suffer us to be overcome by the many temptations to sin, we layly encounter with, from the Devil, the World, and our own corruption. But that he would *Deliver us from all evil,* Sin and judgment.

I needed not give this short Paraphrase, since the Assembly at *Westminster* has given a far larger one and a better, in their Answer to the severall Questions, which relate to the Lord's Prayer. And seeing I have mentioned this; it will not perhaps be a niss, to improve it as a new argument to perswade the next *Scots Assembly*, to restore to the Church the publick use of our Lord's Prayer. May they then consider,

7. That, without all doubt, the Divines met in the Assembly at *Westminster*, made use

44

use of the Lord's Prayer in their publ worship : were it not so, they could ne have proposed their Questions in the m er we find them. It is not to be thoug they could have said, *What doth the P face, and again What doth the Conch to the Lord,s Prayer teach us ? What we taught to Pray for in the first Petit* and so of the rest, had not they themse Pray'd in the words of this Prayer, meant that others shculd do so too. Or wise they meant to impose upon the wo by making us believe they did, what t did not: to say so, were to reproach th But tho' perhaps the Authority of an En Assen bly may not have such influenc this Nation ; yet one would think the thority of a *Scots General Assembly* c not be so easily resisted ; and 'tis knewn, that the *Westminster Catech* were ratifi'd by the General Assenb *Scotland Anno 1647.* and accordingly Lord's Prayer was said in all the Churd *Scotland* : and tho' the following Assen may not possibly judge themselves ty obieve all the Acts of a preceeding yet it look'd not like the candour of s verend a Judicature, in a clandestine man to discharge so material a part of D worship, which besides the approbati

the whole Church of God in particular been so lately approven by a General Assembly of this Nation. Had they had reason enough on their side, why might they not have forbidden the publick use of the Lord's Prayer, by an Act, containing the reas ons of their prohibition? But the true Reason of their under-hand-dealing, is (as I've told before) they could not contrive an Act for that purpose, which would not give just ground of offence to all parties of Christians, friends as well as foes.

8. The originall Commission given by Jesus Christ to his Apostles, and by them transmitted to their successors, the Ministers of the Gospel, to the end of the World. *Go teach and baptize all Nations, in the Name of the Father, Son and Holy Ghost, teaching them to do whatsoever I have commanded you,* contains evidently an indispensible obligation on all the Ministers of the Gospel, to make use of the Lord's Prayer themselves, and to teach others so to do: For I have already prov'd beyond contest, that our Saviour commanded his Disciples to make use of his Prayer in publick worship; And consequently their Successors were to do the same; for he concludes his Commission with a promise to be *With them to the end of the World.* i. e. with *their*

their Successors in all time coming. I wish that Reverend Assembly which laid aside the use of our Lords Prayer, and all who yet approve of what they did, had consider'd this better. How can they pretend to be faithfull to him who sent them, when they have so little regard to a part (and that a weighty part too) of the Commission they have receiv'd from him? when they are so far from teaching others, whatsoever he commanded them, that they themselves persevere in an avow'd disobedience to one of his special Commands, a Command which (no doubt) is in part a fulfilling of the Prophecy *Is. 54. 13.* That in the Gospel times all should be *taught of the Lord;* Are we not then, in a very particular manner, *taught of God,* when we learn to address our Heavenly Father by a Form compos'd and prescrib'd us by his only begotten Son? And may not they be said (in so far) to refuse to be taught of God, who will not make the proper use of that Divine form?

9. *God is Love,* and so loved the world, that he sent his only Son to it to dy for it, that whosoever believes in him may not perish but have everlasting life. The Son of God so loved the world that he gave himself for it, came to it, and led a life of trouble in it, and took a great deal of pains to instruct it,

Was

Was it not his Love that made him do so; that he might gather a Church to be his Mystical Body, and his spouse with which he is in Covenant, and loves with an everlasting Love? Were not his Doctrine, his Sermons, and his composing this Form of Prayer, the effect and tokens of his Love, who is the Bridegroom of our Souls? and can they be innocent who make not that use of his Love-tokens he commands? How would an earthly bridegroom take it, if his bride should refuse to make use of his Love-tokens, or keep in her pocket any ornament he designed for her head? And is not this Love-token designed to be convey'd to the ear by the Ministers of the Gospel and lay'd up in the heart, to keep us ever in mind of the matchless Love of the bridegroom of our Souls? Is not our Lord's Form of Prayer a talent bestow'd on his Church for publick use, and for that end given to his Disciples and their Successors, and recorded in Holy writ once and again? And will he be well pleas'd (think ye) that so valuable a talent be, as it were, clos'd up in a Napkin, and his Church deprived of the publick use of it?

I am no good *Catechift*, and should not disdain to be reckon'd by pious and Learned Ministers among the *Catechumeni*, yet I will

with him, and discours'd him often, and at length concerning the Church of Geneva, and from him I had the above written account. And not from him only, but from several others, who add, that it can hardly be believed there, that the *Scots* Presbyterians, who had the beginning of their Reformation from them, omit the Lord's Prayer in their publick worship. And when they are again and again assured it is so, they bless themselves, and say, *Can these Presbyterians be Christians?*

5. The *Westminster* Catechism tells us, that the Lords Prayer is the special rule to direct us in Prayer *i. e.* 'tis the best Directory. Why then did the *Scots* Assembly in the year 1649. make an other Directory? in which they omit that clause, for which our Saviour expresses a greater concern (at least takes more pains to make us mind it) than any thing else contain'd in his Prayer, as being most contrary to our Nature, since man's lapsed Estate, *viz.* *The Forgiving of our Enemies*, which is amongst the hardest duties in Christianity, and therefore he inser-
ted it as a condition, without which our Sins cannot be forgiven: and preft the doing of it in the two next verses; where he tells us, that except we Forgive our Enemies, neither will our Heavenly Father forgive us: And

ve forgive our Enemies, our Heavenly
her will also forgive us: Understand this
t, as flowing from a Principle of faith in
rists merits, commanding our obedience,
I joyn'd with all other Graces necessary.

6. The *Westminster Catechism* ratify'd in
the *Scots Assembly Anno 1647.* says, That
the Lords Prayer may be used as a form of
Prayer. Why then do not the Ministers
w act according to the Doctrine in the
ne Catechism? What new light, or rather
what Darknes is it, that made the Assembly
49. and all the Presbyterians since that
time, omit the use of the Lords Prayer, and
ntinue to do so? Can any man reconcile
the Doctrine and their practice? 'Tis more
an I, or (as I believe) any man else can do.
Surely the Doctrine of omitting it, was broach-
ed in an hour of Temptation.

7. Is there so express a warrant in Scripture
for Infant Baptism, or for the change of the
abbath from the last to the first day of the
eek, as there is for the use of the Lord's
Prayer in the publick worship? Not, but that
there is certainly ground enough for these
crown from the practice of our Saviour & his
postles, handed down to us by the Doctrine
and practice of the Church in all Ages; and
is certainly a duty to practise them: but the
command in the case of the Lords Prayer is
much

much more positive and clear, and the Doc-
and practice of the Universal Church (except
Presbyterian Church in *Scotland*) is the
with relation to it: Why then do not
Scots Presbyterians practise that which
more clearly commanded? Is there so cl-
warrant, nay is there any precept or practi-
be found in Scripture for *Lay-Elders*? If
be, I cannot find it, tho, (I'm sure) I hav-
ken a great deal of pains to see if I could,

8. Can any man shew me from Scrip-
so clear a warrant for the several Class
Presbyterian Government in Subordination
to another, and for appeals from the low-
the higher, till it come to a National G-
ral Assembly? No, but by consequences,
of them wide enough and far fetch'd.
then do not the Reverend Ministers and
dicatures, who stamp a *Jus Divinum* on
byterian Government, allow the same ho-
to the use of the Lords Prayer in Publick
ship; when it is evidently a duty ex-
commanded by him who is God as we
man, in whom, it pleased the Father the-
fulness of the Godhead should dwell bodily
therefore a duty which has an undoubted
vine Right. We find no command in Scrip-
which says, Meet in Kirk-Sessions, Presby-
Synods and General Assembly's; Let
Minister, have a Ruling Elder to go al-
with him to every Presberty. L

Ministers of three or four Presbyteries meet together in a Synod. And let two Ministers with a Ruling Elder from each Presbytery in a Nation, meet in a General Assembly. But you'll say, that is referred to, and done by the prudence and concert of the Ministers among themselves; Well, be it so; But the making use of the Lord's Prayer is not left to their prudence and discretion; but is given them with an express command, when ye pray, *Say,*

9. Why do all Presbyterian Ministers, teach their Children when they are young, to say the Lord's Prayer, & when they are adult, if any of them happen to become Ministers, teach them that they should not say it? Alas! Do they think that our blessed Lord's form of Prayer is fit only to be said by Children and Boys? Is it possible they can think so? I hope not, I never heard any of them say it, but 'tis *vox operis.*

10. Is there not ground to conclude that the General Assembly 1649. who laid aside the use of the Lord's Prayer, and all that have followed their dictats since that time, neither are nor were fully convinced, that the use of it in publick worship, is either unlawful or inexpedient? Otherwise, Why did not that or any subsequent Assembly make an Act discharging the use of it? Why do not the Ministers as they have occasion, Preach against

the publick use of it ? Do they not take note in their Sermons, of matters not so important, or of so universal concern ?

1. . The Lords Prayer is a part of his incomparable Sermon on the Mount. And certainly Ministers shou'd make that use of it, which our Saviour appoints, as well as they make the proper use of the rest of the Sermon. Can they divert the proper use of the one more than of the other ? I think not. And our Saviour tells plainly what the proper use of his Prayer is, in these words *when ye Pray, say, &c.*

12. Will any General Assembly say they are not concerned in that Command, *When ye pray, say* ? I hope not ; but if they should, the answser is ready ; They are not then concerned in the Commission *Go teach and Baptize* : For both the said Command and Commission were given by our Saviour to his Disciples when there were none present with him but themselves : And in the Commission they are injyn'd to teach all Nations whatsoever he commanded them, among which *When ye pray, say*, was one very plain command. May not Ministers then, who defend their omission of the commanded use of our Lord's Prayer, claim at the same time to dispute themselves out of their commission.

There was a great deal of noise and noise made, between the years 1641 and 1650. to bring these

these three Kingdoms to an uniformity in Publick worship, one party setting up for the book of Common Prayer, and the other for a Directory & laying aside of all forms. Now, wherein can that uniformity consist, that admits of no Form, nor is it of that of our Saviours composing and commanding? Uniformity in worship can never consist in a diversity of different manner and method of Praying; that while the best qualified Ministers make their Prayers in as near a conformity to our Lord's Prayer as they can, as to the matter and method, with a Preface, Petitions and Conclusion &c. Others should make their Prayers without any methods at all, and for matter half Preaching and half Praying, or rather more Preaching than praying. Far less can this uniformity consist, in young men, their abounding in their own sense, and sometimes using expressions, which no man can make sense of. Some speaking what they understood not themselves, others what none of their hearers understood, better than the Commons do the Popish worship in an unknown tongue. I could give instances of such trifling impertinences, and name the Persons, but I spare them. Now, do not such men stand in need, if not of an ordinary form, such as other Churches use, yet at least of our Lords Prayer, this by concluding their own Prayers with it

they may thereby be restricted and extended to what is contained in it? Should they not also be obliged to make use of it for a pattern, which they should follow in their own Prayers both as to matter and method?

But now I fear I've said too little by saying too much; For certainly the reading of the first two verses of the 11th of *Luke*, which contain the Command it self and the occasion of giving it to the Disciples, would be sufficient to convince Ministers, that to conclude their Prayers with our Lord's Prayer, is not only lawful, as all acknowledge, but expedient, and a necessary Duty; Were it not that Men are pre-ingag'd to the Interests of one party, and fill'd with prejudice against the other, which makes, that tho' they cannot but see, that they have already gone so far out of the way of their Duty; yet they cannot see nor find the way to return to it; yet I will intreat their patience till I have proposed a Question or two more, and answer'd a few Objections.

I. Are you, or any of you so averse to the concluding your prayers with our Saviour's Form, that ye could chearfully suffer persecution in your Person and Goods, rather than to do so? I hope not; for I do not find a promise in all the book of God, upon which ye could fix your Faith, in hope to be supported upon that account.

Should the Queen's: Majesty ente Her
Secretarys write to the General: Assembly, to
tell them, That according to the Confession
of Faihularity'd by a General: Assembly in
Beverland, 'tis not only lawfull for Her, but
Her duty to take care that the publike Wel-
hip of God be righteouslly performed. And ther-
fore : since Ses acknowledged, that the making
use of the luther's Prayer, as a Prayer, is law-
full & that all the Established Churches in Eng-
land, whether Episcopall or Presbyterian
except in Scotland, think it necessary. Should
He (I say) command or require you to
allow their Example: otherwise she would
rant a full Toleration to the Episcopall
ers, who will do it, to set up meeting-Houes,
and preach in every Parith in Scotland. And
by their encouragement, she would divide the
bishops-reps among them for some time, and
find no fault with such of them, as should
eossess themselves of Vacant Churches. I would
not comols with Her Majestye's command
to prevent Her doing so ?

3. If Her Majesty should require your
eidence in the foresaid case, upon a full
certification; Only of withdrawing from you
the Protection of the Law in civil matters;
that is, whoever pleases to pay your Stipend
& other Debts might do it; but that this

ought discharge to grant Letters of No
or any other sort of legal Diligence in
any place, to compell your parishioners or
to make Payment, would ye not obey
And it is a wonder that some have in
Her Majesty on some such measures, I
has, as she ought a very great reverence
the divine form of Prayer: and joins
reverently and devoutly, as with the old
black Prayers of the Church, so especially
that of our Saviours composing.

And now I shall answer some few Ob-
jects, though they be of so little weight,
inconsiderable, that they do but disown
Objections weakness: And to tell what the
jerk will, at the same time, justly reprove
and sufficiently expose them.

Tis objected by some, that because
make an Idol of our Lord's Prayer; I
it should wholly be laid aside; as Hezeki-
only laid aside, but broke the brasen Se-
which Moses had made at Gods Command:
it not strange that men should be so wi-
to contrive and invent so idle a fancy, ye-
it is generally insisted on. I answer it.
are but two sorts of Idolatry: the
Heathen Prayers are said to, or undue respect
upon any material or bodily thing, such
Golden-Calf and the Heathen Idols; and
first, the publick use of the Lord's Praye
not be reduced.

2. When we love or respect any thing, so not in our hearts, so as to prefer it to our duty to God, we are said to Honour it; thus Covetousness is called Idolatry. But either can the Lord's Prayer be call'd an Idol of this sort, being that by which men are aught to forsake all Idols, and to pray against all Idolatry. And on this account as well as others, a very high esteem is due to it. How can we be said to preferr that to our duty to God, the commanded use whereof (and for his only I plead) is one of the great and necessary dutys we owe to our Heavenly Father?

As to Hezekiah's breaking the brasen Serpent; he had infallible inspir'd Prophets to direct him: And tho it had not been so, yet the offering sacrifice to it, which was expressly forbidden by the Law of God, the Law it self was sufficient warrant to him for what he did. 'Tis true there's no gift of God so sacred and Divine but may be abused: (and 'tis this abuse I take to be meant in the objection;) then this can never take away the use of what our Saviour commands. Were it otherwise, our Saviour vwho knew vwhat use should be made of his Prayer, vwould certainly have told his Disciples and their Successors that it should be us'd no longer, than till such and such abuse of it happened. Add to this, that if the abuse of any thing, which is not in it's own nature indifferent,

indifferent, should take away the use of it, we should be obliged to part with all temporal mercies, and worldly comforts ; for all of them are by most part of mankind abused by Drunkenness, Gluttony, and Vanity : May all the means of Grace, which God hath afforded us, are by the greater part of mankind, ill or so little used, that they become, to them eventually, occasion of greater Damnation. And so the objector's Argument is as concluding against the Reading of the Scriptures, Preaching, Catechizing and all Ministerial duties, as against the use of our Saviour's Form of Prayer in publick Worship. But no Christian will admit of these consequences : Therefore the Objection can have no force.

2. There was a young man who discovered a great deal of Ignorance by saying, that the Disciples were then but ignorant Fisher-men, & needed a set form of Prayer, when they asked it, But he did not consider what he said: For the Disciples had been a considerable time in Christ's company, & had been sent abroad to preach the Gospel : And it was after their return, he taught them this Prayer, which suits, and meets with the condition of all mankind. And questionless before they went out to Preach, they were better qualified, than the objector could pretend to be, tho he thought he had no need of our Saviour's form : But he deserves no other Answer,

but to pity his ignorance, which appears to be very great.

And now, after that I had very near finished what I intended to write, and had little or nothing to add: a small Tractate, entitled *The Lord's Prayer vindicated and asserted against the objections of Innovators and Enthusiasts*, came to my hand, which seems to be done by a learned Divine, not only Protestant but Presbyterian, in which I find all I intended to have said, in answer to objections, written more learnedly, accurately, and in a better method and style of Language than I pretend to: To it therefore I referr the Reader for full satisfaction, as to the silly Objections which are made against the Duty for which I plead.

N. B. The little Treatise to which the Author refers, is that of *Mons. D' Espagne*, one of the protestant Ministers of *France*, Translated into English, and Lately Reprinted in *Scotland*; which may be had from the printer hereof: Separately or annexed to this little book.

The Lord's Prayer In Meeter Thus.

OUR Father which in Heav'n art,
Hallowed be thy name.

Thy Kingdom come. As in the Heavens,
 Thy will is done; the same
 Be done on Earth. Our daily Bread,
 Give thou us day by day.
 Forgive our Debts as we forgive
 Our Debtors, Lord, we pray.
 Into Temptation lead us not,
 From evil us Deliver,
 For Thine's the Kingdom, glory, pow'r,
 For ever and for ever.

APPEND.

APPENDIX.

To the several Moderators of
the Respective Ecclesiastical
Judicatures, but more especi-
ally to the very Reverend the
Moderator of the first General
Assembly which shall meet.

IT is not my purpose in this place, to make an Apology for any thing I have said in the *Essay* on our blessed Lord's Excellent, and most, if not all comprehensive Form of Prayer: since it goes from a friendly hand, I perswade my self, ye will not mistake me, nor misconstrue any thing that Iv'e said, nor draw from my words consequences, which never entered into my thoughts; yet because some of you may, let me tell you, that I've said nothing with design to reflect on the Government: God forbid; I think that a greater crime than *Scandalum Magnatum*. I am the same with respect to the Government, that I was in the times of your greatest trouble: And

(44)

hope,) I have some witnesses among you, yet alive, and a great many I had, in those days, whom God hath called from this to the General Assembly of the first-born.

If ye consider aright your duty to our Saviour, the head and King of his Church, and what ye owe to the credit of the Government, and the Souls of God's people, and in this view, examine what I've said, you cannot but see that my design is to give you occasion to wash out the greatest blemish, that (I hope) can be charged on the Presbyterian Eschotcheon. God be thanked, there's none says nor can say, that your Doctrine is unsound in any point, that's necessary to be believed or practis'd in order to Salvation; nor do any, that I know, blame your life and conversation as unbecoming the Ministers of the Gospel.

If I've said, that the warrant for Presbyterian Government is not so positive and clear, as the command for the publick use of the Lord's Prayer: I have said the same of that for infant-Baptism, and the change of the Lords day, which yet are received as lawfull and expedient, by all the Christian Churches in the World. If I've said that some young men, stand more than others in need of a Form, especially that of our blessed Lords, and have given my reasons for it, this cannot reflect on the Government, or any other but themselves:

et I've been so tender of their reputation ; those fault proceeded not from wickedness, ut weakness, that I neither name the Persons, or expressions which gave offence. And this, ; it may convince you of the Innocence of my intentions, so should it be a warning to you, hat whatever hitherto ye have done, or in some measure have been forc'd to do, by the many Vacancies ; ye may henceforth take care hat young men be not suffered to enter upon the Ministrie, till ye be well satisfy'd that the Lord of the Harvest, and master of the Vineyard calls them to labour in it.

If I've told you what the Queen's Majesty may do of her self, seeing she is fully perswaded of the duty I plead for ; 'Tis with a design that ye may prevent it, or any thing else, which may be more unealy than what I have mentioned : and I wish from my heart, ye may do so. Ye see she has been Graciously pleased to be favourable to you ; and has countenanced your meetings by sending her Commissioners to represent her Royal Person in them. And tho' she is certainly of opinion, that Episcopal Government, is not the worst, and both her Majesty and Ministers of State have been apply'd to, and I believe importun'd, to the prejudice of the present Church Government in Scotland : yet she has not been prevail'd with to disturb you, but on the contrary

tray has recommended you not only to Parliament, but Council, whom she has command'd to countenance and protect you.

Her Majesty has an Argument against us ~~conscie~~, from your own Concessions, that publickly by your General Assembly which (in my own opinion) may stand into an unanswerable Sylogism; & thus,

All the lawfull commands of Queen your Supreme Magistrate to be obeyed.

But this Command, etc. They should make use of the Lord's Prayer as a Prayer, in the publick worship a Lawful Command.

Ergo, This Command is to be obeyed.

The Major and Minor your selves acknowledge. The Major, in the Confession of Faith ratify'd in the Scots Assembly Chap. 22. 4. And in the Larger Catechism with Sufficient Proofs Page 264, in answer to the question, How is the Lord's Prayer to be used? The Minor is acknowledged. For the same expressly said, "that the Lord's Prayer is not only be used for a Directory and Rule according to which in the course of our

Prayers : But also as a Prayer, so that it be done with understanding, faith and Reverence, and other Graces necessary to the performance of that duty. And ye know that without these, all Prayers are in the sight of God, of no value.

My very Reverend and Dear friends, our blessed Saviour bids you be wise as Serpents and innocent as Doves. I cannot see how ye can be innocent, as long as ye continue to omit so pleasant, so profitable and so plainly commanded a duty. Had our Blessed Saviour only recommended it, that, I think, should be enough and more binding, than if an Ecumenical Council of Protestant Orthodox Ministers had commanded it under the Pain of *Anathema*. And Christian Prudence, namely the Wisdom of the Serpent, should (I think) direct you to study by what means ye may best approve your selves to the Queens Majesty, and to do every thing Lawful, ye can think, will please and be acceptable to her ; since by so doing ye cannot displease your Lord and Master. And to do in like manner, to all inferior Magistrats, and even to all your flocks whereof ye have the oversight, and to become all things to all men, as the Apostle Paul did, that ye may gain some.

I should here sum up all I have said upon this subject, and offer it to you at one view,

but 'tis needless, since ye know all I have sa
better than my self does. I shall only now tou
at a few things not spoken to in the *Eg*

I was told by a young man, that one rea
son for not using the Lord's Prayer, is, that 't
made a badge of Episcopacie. As long as
Presbyterian Church look'd on Bishops as
part of the Anti-christian Hierarchy ; this w
too great a Complement for them, but a ve
bad one for those of the Presbyterian Com
mion. But I hope, by this time ye have b
ter thoughts of the Church of *England*. U
less ye shut your eyes and wink too hard,
cannot but see that God hath made that Chur
an Instrument to preserve our Holy and or
true (*i. e.* the Protestant) Religion : A
I cannot tell how ye can be thankful enou
to Almighty God, for so great a blessing,
greateful enough to the Holy Church of *Eng*
land, if ye do not at the least Symbolize w
her, in that point of making use of our Lor
Prayer in publick, siace, I've often told y
'tis what your selves think Lawful.

There's another great Objection, I'm t
I may meet with, of more weight with so
than all the rest. *viz.* that the re-intro
cing the Lord's Prayer into the publick w
ship, now after it had been so long disused,
laid aside by all Presbyterian Ministers,
that by the advice of the Reverend Gen

A

Assembly 1649. were to acknowledge that that Reverend Assembly had been in the wrong, and in an Error ; which if admitted, would lessen the Credit of the Government, which must by no means be done. To this I answer, First, I wish that Assembly had not mistaken their way in any other case, and that their Canons and Acts, and those of the other Assemblies from the year 1640. to the year 1649. had been all such as could not be controverted. But for the Acts that were written and recorded in the Books of the Assembly and lately Printed, I meddle not with them. The method the Assembly 1649 took for laying aside the Lord's Prayer in publick worship, is the only subject of my present inquiry. And in this, it is reasonable enough to suppose, they were not well advised nor clear enough upon the point ; otherwise they would have made an Act against it, as they did in many cases of no such importance or universal concern. And I've already told you, why they made no Act against it. But 2dly. tho' they had made an Act against it, it were far better to rescind and obliterate that Act, than to continue in the disuse of so excellent and profitable a commanded form of Prayer, of our Saviour's own composure : and the long disuse of it, should oblige the Reverend Assembly, to make the greater haste to return to their du-

ty. 'tis the worst of Arguments; Because one hath done amiss, that he should continue to do so still; or because he had omitted his duty, he will therefore never fail about it: at that rate of reasoning, a Sinner should never be converted, nor turn from the evil of his ways. But the Question is still, whether or not the Assembly did well in this matter, and I think I've already prov'd it did not: The disuse of our Lord's Prayer being contrary to our Saviour's express command, the good of the Church and the practice of all Christian Churches in the world (the Presbyterian Church of *Scotland*, till that time, not excepted) and contrary to the desire and earnest wishes of very many Presbyterians then and ever since. One thing I can tell you of certain knowledge that there is not one single man of my acquaintance, of what quality soever, but would be very glad to have our Saviour's Prayer restor'd to it's due use. And were it put to the Vote, and the whole taken by the Poll over all *Scotland*; whether or not the use of the Lord's Prayer should be restor'd to the Church, it would carry in the *Affirmative* by a thousand to one, and perhaps without a contradictory Vote. Nor do I doubt but it will carry in all the Judicatures in *Scotland*, even in the General Assembly by a very great Majority: And how can it be otherwise, when of blessed Saviour

viour says, *When ye pray, say, &c.* Who will or dare say, when ye pray, say not; &c?

Ye will pardon me to ask you yet a few more questions, since, I hope, they may give a greater light (if need be) to what I think (and so do many more) already sufficiently cleared.

Are ye infallibly certain that your not using our Saviour's form, as a Prayer, is not a Sin of Omission? But the literal meaning of our Saviour's command, which ye will not say is contrary to the Analogie of Faith, gives you infallible assurance that your making use of it, is no Sin. Why then does not your Practice run to that side of the Question, where the infallibility lyes? Is it because 'tis call'd a form, and ye have an aversion to all forms? I doubt not but it is. Yet I think, tho ye vvere infallibly certain that all other were unlawful or inexpedient, ye should make no exception of this, for it's Author's sake, of whose Preaching and debating concerning things pertaining to the Kingdom of God, it was said, that never man spoke like to him, for he spoke as one having Authority: and may it not be laid of the Prayer which he made, never man made such? Nor was it in the power, no not of all the Angels and men in Heaven and Earth to make such a Prayer.

Do ye forbear to make use of it, because the Episcopal Ministers do use it as a Prayer?

Besides what I've said already, on tha
 I pray you consider that it was compos
 commanded by the Bishop of our Souls
 for the names sake not to make the u
 he appoints? God forbid; I desire not ye
 submitt to Episcopal Government, as I
 ye think that ye cannot in conscience
 And I hope her Majesty will not impos
 you, if ye do what ye acknowledge to be
 ful in the case in hand. But what is
 the Ministers who received Ordinatio
 them, and Preach under the Protection
 Government by vertue of the Act of
 ment, whom ye cannot charge with un
 ness in Faith, insufficiency, negligence
 morality: Nay, such as ye see have the
 versation suitable to the Gospel of Christ
 do ye keep at such distance with them
 pretend no superiority of power? W
 ye not walk by the same rule, ye botl
 already obtained and acknowledged to be
 ful? Why do ye treat them as if they
 not Ministers of the Gospel, and teach
 people that they ought not so much as t
 them Preach or Pray even in a private
 ly? As to matter of Government, if th
 otherwise minded, cannot ye walk in C
 ty with them, and wait and endeavo
 your conversing with and praying for
 that even that wherein they differ from

lay be reveal'd to them? wer't not your Interest and advantage to gain them to your own opinion? and this ye can never do, till ye converse with, and take pains to convince them that e are in the right: 'tis certain there's not a few of them to whom ye cannot deny your Charitable opinion, whom ye cannot but look on as Ministers of the Gospel: And if ye do not, why do ye not cry out against their being suffer'd to Preach? Which ye ought to do, if they be not truly Ministers and their Ordination not valid. Can an Act of Parliament supply that defect? Ye will not grant it can: and yet 'tis certain, it was valid enough to turn them out of the Government of the Church and place it in your hands, when your number was but very small.

My design in this digression is, that I would gladly have you to make it your busines yet, tho' perhaps 'tis too late, to gain as many of the pious and qualified amongst them as ye can. Had ye done it in the beginning of your settlement, many of them had joyn'd you, if ye had not press'd them with professing repentance for preaching under the Bishops, and with subscriptions and Oaths, which they did well (I think) to decline. A Minister that cannot be bound without an Oath, can be no good Minister. And what benefit or advantage have all the publick Oaths impos'd by Church or State brou

24

brought to the Church of God, these fifty years by past? Did not the far greater part of such as took them, break them, as their Interest call'd them another way? do not read of an Oath exacted by our Master his Apostles and Disciples, not exacted by the Apostles from such as admitted unto the Holy function of the Ministry? The surest way to establish you, is to be scrupulous in yielding obedience to what prescribes and commands; to follow example that the Apostles have set you, in going with Ministers of the Gospel: Not fine your Charity to this or the other Factions, or Government: For we have *Hinc inde Omnes*, And it hath been so since the blessed formation: To preserve unity wherein ye are, and Charity wherein ye differ: The *Paul* when he gives an account of what divers, God hath placed in his Church, Prophets, Teachers, and the gifts he has given them for the good of the Church; he tells us all have not every gift, bids earnestly all to use their gifts. And in the next Chap. tells us what these gifts are viz. *Faith, Hope, Charity*: But gives *Charity* the preference, and spends the whole Chap on that head, he know 'tis 1. Cor. 13: A Chapter which young Ministers would often read, if they did it and pray over it, might perhaps be

reat use, if not greater, to qualify them for the ministrie, than *Act. 15.* or *Rom. 9.* For unless they be rooted and grown up in the duty of *Love* towards God and towards man, and even towards Ministers of a different perswasion as to Government, they can make but sorry reachers. 'Tis the *Love* of God must constrain them to perswade men, and they can best perswade others by inviting them to come and see what God had done for their own Souls.

But to return, after this long tho' I hope of impertinent digression., I intreat you satisfy the Christian world, what ye will make the meaning of our Saviour's words *when ye say*, if it be not what I said, Will ye have us read the text backward, and believe our Saviours meaning was, ye should not say his Prayer? Or would ye have us turn to the right or left hand (I know not which of them to call it) and believe that he intended, ye should say it only, if ye pleased, but was indifferent whether or not? We must certainly pluck out our eyes, ere we receive such a Commentarie upon a plain a Text, which would neither be better nor worse, than that which we call the *Gloss of Orleans.* And when we cannot agree on the meaning of that plain Text, how shall we understand your Commentaries and Sermons on *Rom. 9.* But that's a point I meddle not with. I have said this only to shew you how ill done

It is to shakē difficulties; where the meat plain, when your time might be better spent in clearing these dark places of Scr which (the Apostle says) many within their own damnation.

If I've said more than perhaps may necessary to you, whose work is to instruct; let it be imputed to my Zeal for so nice part of the publick worship of God : I am so desirous to see our Lords Prayer introduced to the publick worship, as that tends to the honour and advantage of Church and credit of the Government; I had health and strength to travell, I would deavour to wait on the very Reverend General Assembly; and to make one of the N (For tho' I find not that Ruling Elders are presly commanded in Scripture, yet they be lawful, and expedient especially in Scotland where the Generality of the people are ignorant in matters of Faith, and so far from strict practice of moral dutys which the members of humane Society require) And when I would certainly move the publick use of our Lord's Prayer shou re-established by the Authority of the Assembly, and tell that there is a parity and moreover a parity of reason for it, that ye should make use of Christ's Form of Prayer as well as, or than, a Form of blessing of the Apostle

requiring : For, tho' he was inspir'd, his
 is not to be preferr'd to that of our bles-
 Saviour, who is God, by whose authority,
 inspiration of whose spirit, that great A-
 tle acted. I say, I would with all earnest-
 s, urge to have the Vote of the General
 embly upon my proposal, which could not
 well refused ; But if it were, I would
 test and Appeal to the head of the Church,
 Angel that stands before the Altar in Heauen
 in the Golden Censer &c. and let it ly-
 re ; he would certainly discuss it some time
 other, and (if he should see it fit) even
 his world. Tho' I be dis-abled from go-
 to the Assembly, yet (I think) I may
 fully make the Overture, as being a Mem-
 of the Church of *Scotland*, professing the
 Faith. I intreat you therefore, not in
 own behalf only (for there are many
 usands of my opinion) that ye would be
 as'd, if ye be Christ's Supream Court in
 Kingdom (as I hope ye are, and wish
 may be present among you, and direct your
 sultations). Let Him have a Vote in your
 embly, Whether or not the Prayer of his
 king and commanding shall be re-introdu-
 into the publick worship of his Church in
Scotland, as it was in the primitive and Pu-
 blick times, and continued in all the Christian
 Nations in the World, until the year 1649.

And is yet every where, the ~~First~~ Church in Scotland only excepted,) an
Were he fairly stated, ~~as~~ ~~Introducing~~ ~~as~~
- & were not here so great a favouring
Should be now'd, whether my Overtu
In half of our blessed Saviour; and the
Prayer which he has taught us, shall be
Sav' not? - The were too great an
- But I will beg it of the very Reverend
Assembly that the Lord's Prayer
against introduced into the publick
by their Act. I hope no man will be
the Overtures. But if any should, I g
Reverend Assembly's Vote upon the
Yea or No : and I crave ac
to the Acts of the Assembly, that the
acts may be marked, which I'm sure
be for their honour. And then I am
doubt, but shall obtain to what
Satisfaction writing this short *Essay*,
that our blessed Saviour should be hon
shew all the Churches in the Christian
made to rejoice; when then after the Presb
Church in Scotland returned their due
an Act of their General Assembly, restore
Lord's Prayer to it's wonted and primitive
in the publick worship of God.

- I've said much more than at first I int
or what I have thought necessary, had no
Lord's Prayer been disfurnished, his design

and by so great an Authority (tho' not avowedly) as is that of a General Assembly, 'Tis for this reason I've said so much, to perswade the introducing it again to our Publick worship. And M. *D'Espagne* has with no less pains, but with more accuracy and a far better method, given full satisfaction in answering the Objections, to all whom plain Texts of Scripture, and Strength of Reason and argument, proposed with the spirit of Meekness, can satisfy. But because the Authority of great and good men oft times has and ought to have, no small influence, on the minds of well inclin'd men, I shall put you in mind, that our Country-man *Dr. Forbes*, who was a man of great Learning and piety, expresseth himself upon the subject, thus, *Quid admisit in nos Dominus Iesus, ut Orationem ab ipso compositam, & rectam ad descendit traditam, dicere refugiamus.* And *Abram Scultetus*, who was one of the most Learned and pious men in the Synod of *Dort*, before the beginning of his Sermon, to that Learned and Reverend Synod (for which certainly ye have a great deference), told them, and undoubtedly what he spoke was agreeable to the sentiments of his Bretheren, that he was resolv'd to stir them up to the earnest prosecution of the affairs they had before them, with the words, which the *Holy Jesus*, the only begotten and well be-

loved Son of God, had taught them. And that I may stirr up the Reverend Assembly to a complyance with my Overture in behalf of our blessed Saviour and his form of Prayer, as that great Divine did, so I shall conclude with praying in the words of it. *Our Father who art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy will be done in Earth as it is in Heaven: Give us day by day our dayly bread: And forgive us our debts as we forgive our debtors: and lead us not into Temptation; But deliver us from evil: For thine is the Kingdom and the power and the glory for ever.*

To the truly Reverend, Learn'd and pious Minister of the Gospel; and my Dear Friend Mr. George Meldrum Profes- sor of Divinity, in the Col- lege of Edinburgb.

IT is now more than fourty years, since I had the good fortune of your acquaintance, and thought my self possess'd of your favour; and

and I hope you doubt not, but I did and will, to entertain such thoughts of and esteem for you as are due to the Character you carry, by which you are distinguished from the men of this world, and even from many of your brethren, not only for your Profound Learning & Prudence, but for Devoting your self with so entire a resignation, to the service of the Altar, as made you deny'd to the lawful satisfaction, which others have, in a Wife and Children &c. Which has placed you above, (and through Grace), without the reach of temptations from without, or which can arise from the tinsel Glories of this world : Your serious and Laborious bestowing your whole self, the strength of your body and the faculties of your Soul upon the great work of the Ministry, will embalm your Name, and better Preserve your memory, for many Generations among them that truly fear God; than Honours, Lands, and a great many Children could.

Altho a good Name be like a Precious Oyntment, and very desirable, yet I'm perswaded that so you can be an Instrument for advancing the Glory of God, and the Honour of our Saviour : You will (in the remembrance of his Praises) be content to be forgot, that all the Praise and the Glory may be to him and him alone.

Strongest Obligation and resolutions to
brace every opportunity of Serving him
your utmost endeavours. The design of
I've written, as you will see, is to get our
our honoured, and his Command obey'd
introducing the incomparable form of Pra
which he hath Sett us, into the publick
ship of God in this Church. It was your
practice, I Suppose, for many years, and
confident, your conscience never check'd
accus'd you for making use of it; and I
altho' you comply'd with your Bretheren
do not approve the omission of it.

I shall not repeat any thing I've said in
Essay; But there's one thing hath been
said to me by Ministers and others to e

Obey his Command; but make a fair bargain
and give what's equivalent, and more expedit: But I do not find in Scripture any war-
it for such a bargain, or exchange: altho' it
were possible for Ministers, to give an equiva-
lent; it would have been certainly a very im-
pertinent answer, for his Disciples (and much
more so for their successors) had they upon
Christ commanding them, when ye pray *Say*
or Father &c. reply'd and said; Master, this
is very good Form; but we will not be ob-
liged to say it every word; but must be at Li-
berty, to use the gifts and graces, which thou
hast given us, in our own Form of words;
which shall be as near the Form, thou hast Set
as, we can; which we judge will be more
expedient; and think the making use of a set
form no ways so convenient, altho' it be of
making. Would not such an answer have
an intolerable arrogance? And what would
have been short of Blasphemy? It is not what
Ministers think expedient; but what God com-
mands, that's to be done: Otherwise *Abram*
had a much better Plea, for saying it was not
expedient to Sacrifice the Son of the Promise;
whom all the Nations of the Earth were to
be blessed: But if God had not sent an Angell
to stop his proceeding, he certainly would have
done it. Besides, altho' God had been willing
to accept of an equivalent in place of that Form,
which

opened his only begotten and beloved Son that
brought them to him. Who is able to make ship
wreck? is every young Minister, or three
Ministers of this Universal Church, together,
able to make an inequivalent
shipwreck? Surely not. In this eight
days' day So I say, and I am sure, you all men
may could. And I say, that to the best of
the Targets, Corachish purified by the
Assembly, lays, and that daily, that is in
that rule. Every artist hath a Rule, and
the work is done, he applies the Rule and
men know, if it be well done, and if not
the effect of the work, is all the use of it.
But it cannot take off the over-wood, and
dry the waist-wood: No, they must make
of other Tools for that end: But then
being made use of with the necessary
Guts off the over-wood and supplies that
wood (to speak) for acknowledging
the people Paul, that we cannot pray
right, neither as to the words nor as to the
feelings and Graces necessary. Neither
entitiale with the Lord's Prayer, and doth
fail from what through infirmity we said all
and supply what through weakness, we
said in our own Form of words.

Another thing I'm asking is That if
Queens Majesty should interpose and consent
that the said party may be allowed to be
in the said w.

cluded with our Lords Form of Prayer; That the Assembly, at least some of them, would be more averse from doing so; as judging that Ministers are not to be imposed upon by the civil Magistrat in matters of worship, altho' what's commanded be lawfull, if they think it not expedient. And here the answer shall be from a famous *English* Presbyterian Minister's pen. 'Tell me (says he) if ye can, where God forbids you to use good and Lawfull words in Prayer; because the Magistrat bids you use them?' What's the meaning of all the precepts for honouring and obeying our Superiors? Is it to do nothing, which they bid, tho' otherwise Lawfull to be done in the worship of God? O strange exposition of the fifth Commandment! *Honour thy Father &c.* Thus the famous Presbyterian Minister Mr. Baxter in *Church div. Page 176.*

'Tis needless to say more upon the matter, however I intreat you to be pleas'd to try if you can find the National Covenant, as it was subscribed *Anno 1638*, with an Oath interpos'd, and hands uplifted to the Almighty Gods and if you find there, that such as took the Covenant swore to maintain the Doctrine, Worship and Government as it was then established profess'd and practis'd within this Kingdom at that time. Then consider that 'tis certain the

the Lord's Prayer was a part of the publick worship at that time ; and continu'd to be so, till the year 1649, and if the words of the Covenant were, as is supposed, what a dreadfull consequence, would such as are not pleased with the present Government of the Church draw from it, against such as omitted the Lord's Prayer.

Reverend Sir, I've infisted more than I intended upon some things, which should have been in the *Essay* ; but escaped my memory till it was put *in mundo*. I shall now return and prosecute my Address to your self, and tell you that I've given you occasion to honour your Saviour, by endeavouring to procure Obedience to his Command, and to repair the Credit of the Government; which suffers very much over all Christendom, upon the account of their omission : There are so many arguments from Religion it self, that I need not make use of any to pick from the politicks, to perswade them to return to their duty ; altho' it be certain, that it would beget love and esteem for the Ministry from a great many Parishioners in every Parish of *Scotland*; who are at present but lukewarm, if they be not cold at the heart : There want not some Episcopal Ministers, who have stumbled at nothing more in the Government, than their omitting the use of the Lord's Prayer, which

which is look'd upon, as a bold, if not a Sacri-legious adventure, at once to deprive our Saviour of the Honour of obedience, and his Church of so sweet a portion of the Children's bread, and food of their Souls. and hinder them from so sure a Messenger, who cannot fail, if rightly qualified and directed, to bring what ever they can wish for agreeably to the will of God.

I hope, *Sir*, you will improve the opportunity I've given you, by doing in your own practice, what our Saviour commands, and teaching and persuading others so to do: Himself tells you (as you know) *Math. 5. 19.* what you may expect to follow thereupon; you have his promise for it, who cannot fail: What I desire and expect from you, may seem difficult, but you will not find it so; for the greatest impediment you have to meet with, is, that the Assembly may perhaps think it hard, to condemn the advice of the Assembly 1649. and all the practice of Presbyterian Ministers since that time: an Objection which I've answered in the Appendix to the Essay: But go on, and fear not to plead so just a Cause: And to encourage your self, call to mind, that he whose cause you plead, dyed for you, is gone to prepare a mansion place, and sits at the Father's right hand, and makes intercession for you.

And then I'm sure, you will not de-

to plead his cause , who is your eldest brother , who became a sacrifice to attone for you , and who is your Advocat and will be your judge , and who is the Head , the Lord and Master of the Assembly ; before whom you are to plead his cause .

And now I shall say little more , but entreat you , and that most earnestly , and if you 'll pardon , I 'll adjure you , as you tender the Honour of your Saviour , the good of his Church , and the Credit of the Government : That you may propose the question which I 've stated in my little book , and plead for it , as you would do for the Government , if there were a design to overturn it , and that you were call'd to speak before the Parliament , and propose what you could for preserving and establishing of it ; and if you do so , there is no fear of your success . Tho ' I desire you to plead earnestly ; Yet I know , you will do it with that spirit of meekness , which becomes the servants of the meek and holy Jesus , and yet with that courage and confidence , that becomes an Ambassador of the Almighty God , to whom the word of Reconciliation is committed . But you may say , what am I , or what warrant have I , that I should bid the *Seers see* , or direct Ministers of the Gospel whose work is to pray to God for and in his Name to bleſs his People , how to conclude their

their Prayers ? I answer first ; I'm far from doing so , 'tis Christ that bids you ; I only put you in mind of what he commands. *adly.* 'Tis true I'm but a weak man, and ignorant among the Learn'd, yet 'tis your busincs and the Reverend Assembly's, without considering what I am, to consider what I plead for : Can you blame me to entreat you to make use of that mean, which our Saviour hath appointed, for procuring all the good things that we can stand in need of ? And if this were written by a Foot-man, or the poorest man in your Parish ; you cannot be answerable but to take notice of it ; and it will certainly be requir'd at your hands one day, if you do it not : But I perswade my self, you will, and make it your busincs to reconcile your brethren to their Duty.

And now I shall conclude with praying for you, as the Apostle *Paul* desires his *Epheſians* to pray for him ; and for the Assembly, as he prays for the brethren.

I pray Almighty God, for Christ's sake, that utterance may be given you, that you may open your mouth and speak boldly ; as you ought to speak : for you are an Ambassadour, and God be thanked, are not in bonds, as the Apostle *Paul* was : and I pray God that he may direct the Reverend Assembly so, as they may know their Duty and do it : And so comfort the hearts of God's People : And that peace of, and love with Faith

(70)

Faith, from God the Father, and the Lord Jesus Christ may be with you. And Grace be with all them that love the Lord Jesus Christ in sincerity; Amen. I am,

Reverend Sir

Your truly Affectionate
Friend and Servant,

H. C. of Calder:

F I N I S

THe Author living at a very great distance from the Presb, had not the opportunity of revising the sheets till they were all wrought off; so that the Typographicall Errata are not to be imputed to him. As for such of them as are only literal, together with any mistakes in the punctuation, the intelligent Reader will easily understand and rectify them, and the Candid Reader will as easily excuse. But there are two or three more material Errata in some of the Copies which are to be mended thus.

~~In the Collection, Page 60 last line, for with read without P. 143. l. 29. dele whey~~

~~In the Essay, Page 11. line 5. for Alms read Aims P. 18 L. 2. for he while read while he P. 25. l. 1 read had in particular P. 32. last line, for the direction with read with him to every Presbyterie. Let the Ministers~~

Mr Cavendish
ham near

London

is here found

The General Assembly
side the back of the
Prayer in 1649





